THE

PULPIT TREASURY.

AN EVANGELICAL MONTHLY.

VOL. II. NEW YORK, JANUARY, 1885. NO. 9.

Sermons

FEELING AFTER GOD.

BY B. M. PALMER, D.D., FIRST PRESBYTERIAN CHURCH, NEW ORLEANS, LA.

That they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us.—ACTS xvii., 27.

THE insensibility is not to be envied which does not melt under the exquisite pathos of this Scripture. Let us picture the scene. Here lies Athens before us in her ancient splendor, as in the days of the great Pericles. In the heart of the city is the famous Agora; not a mere "market place," as you might infer from the seventeenth verse of this chapter; but a beautiful valley, whose slopes were studded with the statues of historical and deified heroes. It was the place where all Athens delighted to assemble for enjoyment. Here, philosophers, wrapping their mantles around them, discoursed wisdom to their followers as they walked. The surrounding heights were crowned with temples and altars dedicated to the gods of classic mythology; in the midst of which was the altar with the melancholy inscription, "To the unknown God"—a sad confession that in all their search after God, they found only nature; whose wide domain was parcelled out amongst divinities, which were only the personifications of human attributes. But who is this solitary man that with solemn tread and thoughtful mien moves amongst these triumphs of Grecian culture and art? It is the man of Tarsus; versed in all

this proud philosophy and poetic lore; with a mind sharpened by the same subtle dialectic; who at the feet of Gamaliel had scanned the grander symbols of the Hebrew faith; whom God arrested with His own light, on his journey to Damascus; who during three years of silence amid the solitudes of Arabia, had penetrated the significance of the Jewish ritual, and now came forth to be the apostle of an universal faith for all mankind. How his breast heaves with an ocean-tide of feeling, as he pauses before that mysterious altar, which like a monumental stone bears upon it the epitaph of heathenism; and then with an orator's gesture summons the Epicureans and the Stoics to listen to his speech—"Whom therefore ye ignorantly worship, Him declare I unto you." Oh, the profound sadness of the thought that man should be feeling after God, always so nigh, and yet fail to find Him! I desire this morning to surrender myself to the meditation of this fact, and invite you to consider with me what it involves.

I. In what sense, then, is it true that God is not far from every one of us? To which I make a threefold reply:

1. *Because we reach the fact of His existence by an immediate and necessary inference from the works of His hands.* See how the Apostle puts it in his Epistle to the Romans: "Because that which may be known of God is manifest in them: for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." But I do not pause this morning upon the grand argument from design, the cumulation of proof from the innumerable adjustments of nature of the Divine wisdom and power. I come rather to an argument which is shorter and more direct—and an argument which gives us, not a mere artificer, but an august Creator. We are surrounded on every side by finite existences; and we, ourselves are finite. By necessary correlation of thought, the finite always draws after it the infinite; the limited, the illimitable; the relative, the absolute; the contingent, the necessary; the creature, the Creator. These are but the two poles of the same conception, and cannot be thought of in their disjunction. We define by means of the contrast between the two. The proof, therefore, of the Divine existence is this immediate and necessary inference from the finite to the infinite, which makes God a necessity of thought. It is not an intuition. On the contrary, the knowledge is purely inferential; but the inference is so immediate and necessary, that it carries with it the self-assertion of a truth which is intuitive. The difficulty in proving the existence of God lies in the fact it is so nigh to us that we cannot get behind it. It has the power to stand upon its own evidence. The moment it is suggested, it fastens upon the mind without the possibility of being dislodged. We do not by it discover God, but only verify the fact to our own reason. In this respect, therefore, God is nigh to us—that we cannot exercise thought, in any direction, without the implication of His being.

2. *God is nigh to us, in the consciousness of creaturely dependence upon His providence and power.* This is the precise form of the Apostle's thought, "for

in Him we live, and move, and have our being." If we must postulate necessary being, in order to account for existence that is contingent, then the former must always be present, in order to provide for the needs of the latter. There is probably not a moment in which we are entirely free from the sense of our insufficiency as creatures; and there are moments when we are overpowered by the sense of this dependence. In the tempest, when God opens His fist and lets loose the winds, and they come shrieking around us, as if they would smite the four corners of the dwelling and tumble it into ruins—or, when with wilder freedom, they howl like demons after their prey; when death steals upon us like an assassin with his stiletto; in seasons of bitter bereavement, when we draw the curtain over the window, to shut out the glare of day, that in the gloom of our sorrow we may feed upon the memories of the past; when in the sick chamber, friends gather round our bed, and hand us gently down from ledge to ledge, in the valley of the shadows, until we reach at last the spot from which there is no return: or, not to speak of these exceptional seasons, are there not solemn pauses in human life, when a great hush is thrown upon the hurry and noise of this world? And do we know, at such a moment, how nigh God is to us, and how nigh we are to Him?

3. *God is not far from every one of us, because He is the goal to which every faculty of the soul tends, and in whom each finds its consummation.* Here, again, we strike the form of Paul's thought, "for we are also His offspring." What human fancy embalms in poetry, the Scriptures didactically unfold: man is made in the image of God, and this is seen in every faculty of the soul. The thought is much too large for expansion: I can only dwell upon it in the briefest illustration. There is the intellect, the organ of knowledge; and right over against it is all Nature stored with truth for investigation and discovery, like the mineral deposits in the bowels of the earth: and as science plows her way, digging up the deeper secrets which are hidden in her chambers, we construct those grand systems of knowledge, which are the pride and boast of our age.

But what are all these sciences but so many highways of thought by which man mounts up into the presence of God? They are like the milky way which belts the sky, paved with sapphire stars, "rising in sunny dust behind the chariot of God." They are like those Roman roads, which engineering skill, more than two thousand years ago, built everywhere, every one of which led to Rome. Far away, even amongst the forests of Germany, solid adamantine roads, the ruins of which remain to this day, led up to the Imperial City. What would you have said, if any one of those roads should have led you into the pathless wilderness and left you there? And what do you say of any science, or of any philosophy, which does not lead up into the presence of the most high God? The Appian Way could lead the traveller nowhere, save into the City which was the centre of the world: and so these highways of human thought, in all the departments in which they are found, lead us only into the presence chamber of Jehovah—where He unfolds the glory of His face, and we bow before the splendor of His throne.

There is again the *conscience*, through which we have the sense of right. This faculty is the organ of law, and puts upon man the pressure of obligation. I ask you if conscience is anything but the most solemn impertinence, unless it conducts us to Him, whose unchangeable character must remain the standard of right to the creature?

There is, also, the *æsthetic faculty*. Why has God endowed man with this attribute of taste, and then scattered around him innumerable forms of beauty, unless through these, as typical representations, he shall mount to Him in whom all beauty and grandeur reside?

But these suggestions are enough for the purpose of illustration. I need not go round the entire circle of man's powers. It is easy to push this line of remark through the affections, the imagination and the will—to find them all terminating upon God as their goal, and in whom alone they have complete satisfaction and repose.

II. IN WHAT SENSE IS IT TRUE THAT MEN FEEL AFTER GOD? It may prove a voyage of discovery to many of you, to learn that in every process of intellection and feeling, man is blindly groping after the unknown God. For example:

1. *In the outgoing of our sympathies and affections to every object around us in Nature.* How strangely we knit our affections to those inanimate objects which are associated with the happiness of our childhood? Why, the little shrub that grew in the garden walk lifts its slender form before the eye of memory until it closes in death. The broad oak, beneath whose ample branches we sported in infancy, rises up before us in the days when our shoulders stoop under the burden of care. The great mountain that lifts its rugged form against the sky, throws its shadow over all the future, until that shadow deepens into the darkness of the grave.

And "the wide resounding sea," as Homer loved to describe it, how its music murmurs still in every shell you gather upon the beach! You have heard of the Nostalgia of the Swiss. Men of iron frame and of iron heart, unmoved in the shock of a thousand battles, yet die from homesickness, as they remember their mountains from which they are severed. The dwellers by the sea hear the noise of its waves, and see the glitter of its foam, even in their dreams.

Consider the elective affinity which goes out to find the one individual amongst the myriads of the race, who is to be from that moment the other half of us, and with whom we build on the conjugal tie all the future relations of life. How readily the affections diffuse themselves over these various circles—widening as they expand, until they become the patriotism which can embrace a country, or the philanthropy which can embrace a world! They grow into a love which fills the entire basin of the earthly life, and then laps over with a full remainder into that which is beyond—even into the bosom of God. Just as the mighty river which girdles our city rolls into the gulf, and the gulf widens into the broad Atlantic; so all these affections of the human heart, which find their beginning in these human relations, point to God as the Being in whom alone they find their satisfaction and their scope.

2. There is, too, *the inextinguishable longing for fellowship.* You have read, perhaps, the story of Picciola; how the prisoner knelt down and nursed the little flower, which sprung up between the flagstones in his walk—how, in his loneliness, he talked to it as though it had a soul that could speak back to him—and how, at length, the strong heart was broken within him, when, with the heat of the sun, it at last withered and died. Or, that stronger illustration of the prisoner of the Bastile who knit his affections to a spider, weaving his web in a corner of the cell; and then wept as one weeps for his first-born, when it was killed through the wanton cruelty of the jailor.

Far beyond this is the joy we have in the fellowship of our own kind—and yet how imperfect is that very fellowship itself! Who is so happy in this world as not to have felt the sorrow that cannot be put into speech?—the sorrow which, like a great stone, is rolled over the mouth of some sepulchre we have in our hearts—a sorrow so big that we ourselves only know it by its power to choke us. Who can translate it into speech? Nothing utters it but the unutterable groaning, which only God is able to hear, and to which God only is able to respond. On the other hand, who does not know how the tide of joy rises up from the happiness within, until it fills the soul, just as the mighty waters fill the basin of the sea? Who can put into language either the grief which crushes, or the happiness that lifts him upon its pinnacle to the joys of heaven?

Again, there are influences which render it impossible to make any human being the complete recipient, even of what we *can* tell. But when we find ourselves locked up within the limits of our own personality, unable to break over these walls which shut us within ourselves, the Divine Spirit, just because He is pure Spirit, is able to glide into the sanctuary of the soul, and to feel the pulse of our very thought.

3. There is, too, *the instinct of acquisition*, and, if you will allow me to couple with it, *the impulse of ambition.* The first is that impulsive force, which is in every man, driving him to outward exertion; and which we must take into account in all our moralizing, simply because God is at the other end of the line, the everlasting portion and reward of the soul. We get gold and silver, and houses, and lands—we get this, and we get that, in our earthly struggle for subsistence; all which is typical of the principle, the blessed type of that sanctified by grace, which leads us to labor for the "inheritance incorruptible and undefiled, and which fadeth not away."

In like manner, the impulse of ambition belongs to every noble nature. Surely, if we are made in God's image, and every faculty of the soul is but the dim reflection of some attribute of the Deity, man ought to aspire. Unless he extinguishes within him the principles of a true and generous manhood, he is bound to lift himself from grade to grade, until he reaches the highest ideal excellence that ever passed through the chambers of his thought. Oftentimes from the pulpit, as well as in elaborate ethical treatises, we encounter unwise, because indiscriminate and reckless, denunciation of both these elements of our nature. The Bible tells us that we shall at last be the peers

of the angels—that the redeemed in glory will stand nearest the Redeemer's person in the day of His triumph. The Bible tells us that those redeemed by the blood of Jesus Christ, renewed and sanctified and at last glorified by the Spirit, will teach the angels themselves how to praise the God of our salvation. From these human lips shall be given the notes of that new song, which no man is able to learn, save those who have had the experience of sin, and the experience of the redemption from sin. It is right to acquire, it is right to aspire; but let the acquisition and the ambition be alike directed by the blessed Spirit of God. Let the acquisition be the eternal rest, and the ambition the everlasting and infinite glory.

4. Not to fatigue with specifications too numerous, *we feel after God in the awful necessity of worship.* Did you ever reflect how near we come to worship in those emotions which have in them the element of reverence? and how easily these emotions glide into forms of devotion? You listen to the notes of that organ, until your soul is flooded with the music. And you rise upon that music, as upon the wings of a seraph, almost into the presence of God. Or, you stand upon some lofty peak and survey the landscape spread before your eyes—you drink in the beauty which is sprinkled here and sprinkled there—until blending all these beauties into one complete whole, you become almost delirious with the delight it affords. You gaze upon the mighty tides rolling up from the heart of the sea, and fringing the earth with their foam; or at the foot of Niagara you see the mighty waters leap the precipice, and hiss in the boiling depths below—spanned as these waters are by a mimic rainbow—and you must be far less than a man, if your spirit does not bow down in the presence of that majesty with something like adoration for the God who created it.

Now understand me (for upon this particular point I shall guard against the possibility of misapprehension), I am very far from saying that this is the pure worship of a heart rightly affected towards God. But I do say it is typical of that; and it reveals the particular feature in the constitution and nature of man, out of which a true and pure worship may proceed, by the power of divine grace resting on it. We inquire into the psychological principle or ground, out of which a true worship may spring. We find it just here in these very emotions which are so easily transformed by God's renewing and sanctifying Spirit into the frames of the most spiritual devotion. Thus, in every emotion men are continually groping, blindly "feeling after God, if haply they may find Him."

III. How, then, do they fail to find Him? I answer, simply because sin has separated between man and his God. Perhaps you will reply, no; it is because God, in His nature, is incomprehensible—and all that has been alleged in this discourse only yields God as a conception in human thought, and not God in the reality of His being. To this I rejoin, it was always God's purpose to *make Himself known in a personal revelation.* He does reveal Himself in His majesty before the angels of heaven. He walked in the Garden of Eden, as a friend walking with a friend. It was only when man

sinned, and a cloud was drawn over his understanding, and his affections became perverted, that he lost the power to commune with God. Then, in his blindness and despair, he looked around for representative symbols by which to recover God again to his thought. First, sun, moon and stars—then, as he became more and more degraded, the beasts of the field, the fishes of the sea, and at length even images of brass, of marble and of clay, were put before the eye, in order through them, as representative symbols, to bring the unseen Jehovah within the reach of their sympathy. It always was God's purpose, infinite as He is, to make Himself known to His creatures; even when man had sinned, and lost the power of construing God aright, grace makes provision for the revelation of Jehovah in the scheme of redemption.

Look only at these three features of the Gospel. God, in order that He might be known to His creatures, *became incarnate in the person of Jesus Christ.* Men no longer need, like the ancient Persian, to look upon the sun, and then say fire is the symbol of the Deity: or, like the sages of ancient Greece, fix upon the elements of matter and say earth, fire and water are the illustrative symbols of God. For "God is in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." God clothed with all the attributes of man, with a human body and a human soul, laying aside the dialect in which Father, Son and Holy Ghost spake the one with the other, comes to earth in order that He may speak with a human voice, and with the affections of the human heart, and with those human sympathies which address themselves to the soul which He would save. God, through the incarnation of His Son, bridges over the immense chasm, and stands upon the earth, that He may be known to the sinner.

Then there is *the glorious atonement,* through the blood shed upon the cross, whereby sin is expiated; removing all the difficulties in the way of the most perfect reconciliation with God. Over and beyond this, *the Holy Spirit breathes the spiritual life* into him who was "dead in trespasses and sins." As at the beginning the Spirit brooded over chaos, so now He broods over the human heart and brings order and beauty out of deformity, and makes the sinner "meet to be partaker of the inheritance of the Saints in light." Thus does God meet the difficulties which sin has interposed to prevent our full communion with Himself—taking us at length into His own bosom, in order that we may lie there and feel the blessedness of His love through all eternity.

I have only to say, in conclusion of this discourse, that the sinner, who knows the Gospel, is far more guilty than the heathen, if he fails to find the God of his salvation. There is not a soul in this assembly to-day, out of Christ, who is not inexcusable at the bar of his own conscience—as he will be held, without excuse, at the bar of Final Judgment. God is not far from every one of you. In all the instincts of your nature, you have been blindly feeling after Him. He comes to you through His Son, and through the Gospel which reveals Him, that you may lay your hand upon Him in affectionate embrace. Oh, just open your hearts to Him who is knocking for admission.

For it is melancholy beyond all utterance, that the great God, who fills immensity with His presence, should find Himself barred out from the sinner's heart. I beseech those of you who have not embraced the Lord Jesus, to accept Him to-day, as He offers Himself, a Saviour from all sin.

But if you do not, then consider the dreadful loneliness of that eternity to which you are hastening. Eternity! Eternity! where is the east, the west, the north, or the south—where are the limits by which it is bounded? And what a fearful doom, to be lost in its vast solitudes! To be lost at sea is nothing in the comparison. You may be upon the wreck of a vessel, upon a single spar. You look around you, there is nothing but water beneath, and nothing but the sky above—only the horizon touching the ocean, showing you the fearful loneliness and desolation thereof. Yet the sea can be measured; you may float upon its surface, from the one shore to the other. But a lost soul is like a lost star, wandering into "the blackness of darkness" forever, further, and further, and further, and forever further "from the presence of God and from the glory of His power." You may scoff at the figures under which the doom of the lost is represented in Scripture; you may sneer at the fire, and make sport of the worm; but, there remains the dreadful doom of a soul that must be forever alone—a soul with affections, and tastes, and sympathies, which are never to be gratified—a soul forever crushed into itself by the weight of the curse. It will be a fearful doom to be in eternity without God, without a Saviour, without fellowship, without scope for the exercise of any power or faculty of the human soul—locked up in eternal solitude, to be always oppressed by the loneliness and desolation of expulsion from Jehovah's presence.

The Soul Rejoicing in God (Luke i., 46, 47).—Religious satisfaction and joy in God is one of the few things—almost the one only thing—that having possessed we can really keep. As the years pass we part first with one friend—then with another. Life becomes more and more solitary and desolate. There are many acquaintances, but if we live on there are fewer and fewer friends. The store in Paradise, we trust, grows, but earth becomes more and more a desert for the heart. The heart cannot place all its resources at the disposal of every new claimant. The heart, as the years go on, withdraws more and more into itself, and at the grave it must part with all that is earthly that is yet left. "He shall carry nothing away with him when he dieth; neither shall his pomp follow him," said the Psalmist of the wealthy three thousand years ago. All is left at the gate of death, except, *except*—that knowledge and love of the everlasting Being who binds us to Himself and which is our true outfit for eternity. It is something in a world of shadows to come into contact with the real; it is something when all is passing from us to lay firm hold on the eternal, on the indestructible.—*Canon H. P. Liddon, D.D.* (*Episcopal*).

THE FAITHFUL THREE HUNDRED.

By T. T. Eaton, D.D., Walnut Street Baptist Church, Louisville, Ky

And Gideon came to Jordan, and passed over, he and the three hundred men that were with him, faint, yet pursuing.—Judges viii., 4.

A great victory had been won by Gideon and his men. The army of the Midianites had been routed, and the rallying Ephraimites, at the ford of the Jordan, had cut off the fugitives attempting to escape into their own land. But the two kings, Zebah and Zalmunna, with fifteen thousand men, had crossed the Jordan while yet the fords were unguarded, before the Ephraimites had time to act on Gideon's message. The vast bulk of the enemy had perished. One hundred and twenty thousand were dead, and two of the kings were prisoners in the hands of the Ephraimites. He has done nobly, this young Gideon, and for generations to come, "the sword of the Lord and of Gideon" shall be a battle cry to stir the hearts of Israel. So much has been done that many would think these weary soldiers had earned a rest, and that there was no farther danger from the remnant of Moab which had escaped beyond the river. But there is always danger to the people of God so long as one of His enemies remains unsubdued. The city is not safe so long as one case of cholera remains. Never till Satan is chained and death and hell are cast with him into the lake of fire can Michael sheathe his sword. And as Gideon and his three hundred pass through the ranks of the Ephraimites and ford the river in pursuit of the foe, they teach us the great lesson of doing our work thoroughly.

Some of us will never cease to be children in that the concrete impresses us more than the abstract, and example stirs us more than precept. It is, of course, the command back of the example which gives it vital force, for an illustration must illustrate something. To see others obeying a command with steadfast earnestness rouses and stirs us as the command without the example would not do. Jesus knew our nature, and to the command, "Take up thy cross," He adds—and it is this which moves us most powerfully—"follow Me."

So long as anything remains to be done, so long as there is a single foe unconquered, so long must no success, however great, make us cease our most vigorous efforts. Many a general has lost the fruits of his victory by not following it up. We should thank God for success and take courage, but fight none the less earnestly, nor think that because eight-ninths of the enemy are slain, it is no matter if the rest escape. Our hardest fighting, as we know to our cost, is against the evil habits and desires of our own hearts, against the law of sin in our members. So great and so severe is this struggle that our Lord's bravest soldier cried out, "Who shall deliver me from the body of this death?"

It will not do to be content with anything short of the utter destruction of the enemy.

The grace of God has enabled you to cease from some vice, and to lay aside some sin that easily besets you; thank Him for that, but do not relax your efforts. You have ceased swearing—that is well, but you must struggle none the less against other sins of the tongue. Angry words, sneering words, fault-finding words—these remain to be overcome. You do not steal, but you must nor covet either. The time never comes when a soldier of the cross can lay aside his armor. "There is no discharge in that war," nor furloughs, nor truces. "Faint, yet pursuing," must the Christian be till the last great enemy, death, is conquered; and not only conquered but "swallowed up in victory."

If ever there were soldiers who might have rested on their laurels and thought complacently that enough was done, Gideon and his three hundred were the ones. He had destroyed eight-ninths of the army of the Midianites, and had driven the other ninth across the Jordan. Their strength seemed thoroughly broken, so that they could not be dangerous for a long time to come. He and his men were weary to faintness with their long marching and fighting, and hunger too had added its pangs to their weakness. They might have said: "We surely have done enough; there are many thousands of Israel who have done nothing; let them destroy the small remnant of the enemy; it is their time to act." Could we have blamed the three hundred if, on reaching the Jordan and finding the enemy so thoroughly defeated, they had sheathed their swords and gone back to their homes? Their fellow Israelites could have found no fault with them had they allowed Zebah and Zalmunna to make good their escape. But there is a God-ward side to every duty, and that is the only side we must consider. This was God's war; signally by His help had the victory been won. The band had not done their duty to God so long as there was one Midianite left whom they could reach and destroy. No matter if they were faint and weary; so long as they had any strength they must pursue. No matter if it was the business of many thousands as much as it was theirs; it was still theirs. Rest would come when the warfare was ended; now, forward after Gideon!

Here is an example for the workers and the givers in the churches; for the three hundred noblest, bravest and faithfulest among Christ's soldiers. The great work of the churches is the salvation of souls, or rather their regeneration; I prefer that word though both words are right. Too often in these days, when "salvation made easy" is so rife in the land, when men hear the word *salvation*, they think only of escaping hell and gaining heaven. But *regeneration* has not been emasculated of its meaning; still when men hear it there rises, not a picture of golden streets and pearly gates before their imaginations, but before their consciences the thought of a new life of devotion to God. This regeneration of souls, this using such means for their regeneration as the Holy Spirit will make effective, this is the chief work of God's people. Yet there are thousands called Israelites who will do nothing for this work.

I leave out of the account those who say that regeneration is accomplished by some external rite or ordinance. There are thousands who believe that regeneration is the work of the Holy Spirit, and that rites and ceremonies, however gorgeous and imposing, can no more give life to a dead soul than to a dead body, and yet they will do nothing for the salvation of men. They will not preach, they will not pray in public, or in private, for the conversion of souls, unless it be for a dear friend; they will not speak a word in season to arouse consciences and to touch hearts. The only requirement of Scripture they seem thoroughly to obey is that which forbids casting pearls before swine. They never cast any pearls at all, before swine or anywhere else. Whatever pearls they have they keep locked up out of all human ken.

The burden of the fight comes to-day as it came in the long ago, upon the faithful three hundred. They, the best in the churches—alas, how few!—are the ones who work and give; who with all their earnest hearts *do* fight the battles of their Lord. Look over Israel to-day and see how much larger a proportion are doing their full duty than when Gideon and his band crossed over the Jordan, "faint, yet pursuing." When souls are brought to Christ, is it not the three hundred who are working and praying? When money is to be raised, is it not the three hundred who give? If an emergency arises, and some unexpected call is made, is it not the three hundred who have already given liberally, who give again? Do you sometimes feel discouraged, oh faithful three hundred? Do you think, "I have done so much more than these others, they must do this while I rest"? Does it seem hard that you must carry all the burdens, do all the fighting, and deny yourselves while thousands do nothing? Think of the three hundred who followed Gideon across the Jordan, "faint, yet pursuing." If, after all they have done, they had refused to do more and left the destruction of Zebah and Zalmunna to others, the kings of Midian would have made their escape.

Think not of others who have done nothing, but think what you owe to your Saviour and what you can do for Him. Leave to Him the reckoning with the unfaithful servants, for you may rest assured He will reckon with them, while you go on over Jordan to fight with all your strength. Be as faithful as that old band of true-hearted ones in the long ago. Say not, "I have already given much to this cause; if the rest would do as well there would be enough and to spare in the Lord's treasury." The three hundred did not say, "We have already fought well; if the others will do one-ninth as much, the Midianite army will be utterly destroyed." Up to the full measure of our ability must we work for Jesus, doing all we will wish we had done when we stand before the Throne of the Lamb. The great apostle bids us to be not weary in well doing, and surely he lived up to that precept as no other man has ever done. If we cannot reach that high standard, at least let us reach the example set us by Gideon and his men, and though we be faint and weary, let us go on unfalteringly to final victory. I desire you faithful three hundred to feel that the very fact you have done so well is a reason you should do more. It is the veteran brigade, that has done the best service on

many fields, on whom the general calls when a critical charge is to be made. The fact that they have done so nobly before is the very reason he calls on them now. Do they hold back in the battle because they have previously done so much, and tell the general they have done enough—he must send the raw recruits who have done nothing? For a recruit is raw till he has seen hard service, no matter how long he has been enlisted. The very fact that you have done so well in the past causes more to be expected of you now.

No matter how much has been done, there must be no ceasing of effort so long as anything remains to be done. Suppose a revival has been in progress and many have been brought to Christ; we must not relax our efforts. Then is the time for personal work for souls, a search for separate souls, your child, your brother, your clerk, your servant—wherever there is a lost soul, there must you be pursuing your work. Although a hundred and twenty thousand are saved, Satan must not be allowed to keep the remaining fifteen thousand.

And more than this: while we insist on evangelical repentance and faith, and strenuously urge regeneration by the Holy Spirit, we must guard against the error of considering regeneration all. There is the great work of sanctification remaining, which is to go on through life. New converts are babes in Christ, and they must grow in grace to the full measure of Christian manhood. Ours would be a much easier work if we had only, like Gideon, to slay an enemy of the Lord, and have no further care concerning him. But from every enemy slain by the sword of the Spirit there arises a child of God to be trained to become a valiant soldier of Christ. There is no time for rest, beloved three hundred. Besides this work of rousing the ungodly and this loving help to be given the younger Christians, we have always sin to fight in our own hearts, and the devil to resist as he attacks our own souls. So that we must be ever pursuing, no matter how weary we may be. It has been well said that we were never intended by our Creator to work to exhaustion with either our bodies or our intellects, because we were intended to be always in an intense strain in moral effort, and our strength must be reserved for the contest with the Dragon.

No Christian has done enough so long as there remains anything he can do. Our Lord spared not Himself in what He did for us.

The greater and the nobler the Christian, the less does he stop to consider whether he has done his share of work. We cannot imagine Paul's complaining that the other apostles left him more than his share of work; he rather rejoiced that by God's grace he had "labored more abundant than they all." I wish you to consider this, you who are among the best and most faithful of God's children, and who yet are in danger of feeling, "I have given so much, let others give now; I have done so much, let others who have done nothing take their turn." Observe the apostle's words. He was thankful that he had *labored* more abundantly than they all. He does not say that he had been in ability, in honor, in power, in wealth, in position, but in *labors* more abundant. Did you ever hear of a church member's complaining because he had more than his share of money, of talent, of pleasure, of honors, or of

power? Did one ever say that this was not fair, and that some of the portion, of wealth for example, which fell to his lot should be given to his brethren? Have you not often heard of a Christian saying that he had more than his share of work for the Church, and it was not fair for him to have so much while others had so little? And yet—and yet—we are to be rewarded hereafter, not according to our wealth, our abilities, our power, or our honors, but according to our works—according to the deeds we do. Laying aside labor here is laying aside glory hereafter. Do not, then, find fault that a greater burden rests on you than on others; rather rejoice that God allows you to do so much for Him, and that you shall rule ten cities yonder while your brother who has labored less, shall rule but five; but rejoice chiefly that God is glorified, souls are saved, and good is done in the world.

I heard of a Christian woman in this city who surely is one of the bravest of our Lord's three hundred. The doctors wished to perform upon her a severe and dangerous operation, and for that purpose had her taken from her home to a private room in the City Hospital. The probabilities were against her living through the operation, but it was the only hope of relief. She stood face to face with probable death under the surgeon's knife, to say nothing of her great suffering from her disease. We would suppose that her anxiety for her children, her own suffering, and her great danger would have so filled her mind that she would have done well had she fixed her thoughts on heaven, borne her sufferings meekly, and waited in unshaken faith for her summons home. But she was one of God's three hundred, and though faint she was still pursuing. She found that the skilled nurse who had charge of her was not a Christian, and she lost sight of herself in her desire to rescue the soul of this stranger. She requested the nurse to read the Bible aloud to her, and she selected such passages as she believed most likely to rouse the nurse to repentance. She talked with her about religion, prayed with her, and asked God to give her this soul before He called her home; and the prayer was answered. When I heard of that nurse's conversion I felt rebuked for sloth and indifference in working for Christ. I fear most of us would have been too much occupied with thoughts of death and our sufferings to have looked about us to see if there was not some work we could do for the Master. I am glad to be able to add that the woman recovered, and it is likely she owed her life, humanly speaking, to her zeal for her Lord's work. For her thoughts were thus withdrawn from herself so that sorrow for her loved ones and shrinking from suffering and danger did not wear her nerves and exhaust her vitality.

Gideon and his band were not satisfied when the Midianites were driven across the Jordan, nor did they content themselves with guarding the fords to see that the enemy did not return. They knew that offensive warfare is best, that the enemy must not be allowed time to recover their strength. Many victories have proved mere useless slaughter because they were not followed up. Although that cannot be true of any victories of Christ's soldiers, still much can be lost by stopping before the overthrow of the enemy

is complete. In earthly conflicts there come times when defensive warfare is best, but it is best only for the weaker side. God's warfare must always be offensive. Woe to the Christian who is striving only to hold his own, and who is satisfied if only he can reach heaven! The hermits tried this method of fighting, and found to their cost that both mentally and spiritually they lost ground. Woe to the Church which is content with striving to keep Satan off the ground already won from his dominions! Woe to all Christ's soldiers who are not ready to pursue, and here, there and everywhere attack the evil as well as defend the good!

Ours is never the weaker side. Zebah and Zalmunna have fifteen thousand and Gideon three hundred weary men, and yet is Gideon's force the stronger. Whatever force goes forth with true hearts and with the battle cry, "the sword of the Lord and of Gideon," is stronger than all the powers of evil.

When a Church takes to defensive warfare that Church is dying. It will not do to limit the extent of the pursuit—to say, "We will fight the enemy here, but we will not go over Jordan." Wherever sin is raging, wherever souls are lost, there must we fight. If we cannot go personally, we can send the Bible, send missionaries and send our prayers.

I wish you to notice that the three hundred are all present as Gideon crosses the Jordan. Not one lies dead on the battlefield yonder where so many thousands of the enemy have fallen. They are faint with toil and hunger, but their ranks are unbroken—not a soldier has fallen. Not one who is faithfully fighting for God ever falls. When Joshua fails to consult the Lord and goes out against Ai presumptuously, his soldiers' lives are the penalty; but when the thousands fought at the bidding of Moses, we are told that the princes brought a thank-offering to the Lord, because when, on their return from victory, they numbered the army, not a man was lacking. "I give unto them eternal life"—and eternal life no enemy can destroy. Physical dissolution is but the triumph over the last great enemy, death.

I have been speaking to the faithful few in Immanuel's army; to the small number in our churches on whom the burden falls. But what shall I say to the thousands who do not belong to that number? to you, who, though members of the Church, are not known to do any earnest work for God? There are members of this church whom it would surprise us to see at prayer meeting—who never visit the sick, never comfort the afflicted, never lift the burden from the heavy laden, never strike brave blows at evil. What shall I say to you, at whom your associates would look with surprise if you should speak to them about their souls or show any zeal for Christ's service? to you, who do not contribute to support the Gospel at home or to send it abroad, or if you give, it is so little in proportion to what you spend on your selfishness that your gift is but a mockery of God? What will the Master say to you who have left the burden to fall on the faithful three hundred? Is there nothing for you to do? Then it is strange Christ should have enlisted you in His army. But there are many things for you to do, many very simple, straightforward things. You can attend church and prayer-meeting regularly; you

can give a tenth of your income, you can read the Bible and pray every day. There are harder things to be done—for life was not meant to be easy; but these duties are plain and simple. But even in the more difficult things, though you are a child, you can be one of the faithful three hundred by never deceiving any one, by obeying your parents, by always being in a good humor, by learning your lessons thoroughly, and by being more anxious others should be happy than that you should be.

"Faint, yet pursuing"—do not your hearts thrill as you see those three hundred brave men, with weary limbs but glowing eyes, fording the Jordan in pursuit of the foe? Will you not resolve that with God's blessing this church shall be such a band in the service of God? that every member shall be among the faithful ones never discouraged, never complaining, never stopping to consider whether others have done as much, but asking only, "What more is there to be done? where does our Lord wish us to go?" And if ever you are tired, tired of church work, tired of prayer-meeting, tired of Sunday-school, tired of collections, tired of calls for assistance in so many directions —think of those faithful soldiers of Gideon, crossing the Jordan "faint, yet pursuing."

RETROSPECT AND PROSPECT (ECCL. ix., 10).—A chequered scene is the retrospect of the past year. Blessings numerous and undeserved for which we can now feel we did not value or thank God as we ought, sorrows; some light and passing, which our own waywardness only magnified into troubles, others which have cut deep into the heart and left their lasting scars there; old ties broken and others knit; new positions and relationships, bringing new duties, new pleasures, new anxieties; the course of God's providence carrying along our lives in directions we least expected, and issuing in good which we should have shunned as rugged and leading to evil; and, deep within a spiritual existence now bright with the smile of God's countenance, and buoyant with faith and love and hope—now cheerless and dull with chilled affections and flagging efforts, darkened with the gloom of some wilful sin, or languishing under the torpid influence of neglect or selfish indulgence or worldly habits; all this forms a picture of mingled light and shade which we do well to sit down and contemplate with hearts full of penitence and gratitude and prayer, as we take up again the staff of our pilgrimage, turn our face heavenward, and begin the progress of another year.—*Bishop John Jackson (Episcopal), London, England.*

POWER INVOKED.

Father! look upon Thy children,
Small and weak, and poor and lone,
Battling with the hosts of evil,
Yet we lean against Thy throne.

Make us see our great position,
Feel Thy strength sustain each soul,
Know that service done to Jesus
Will abide while ages roll.

Dedication Service

CHRIST'S KINGDOM—NOT OF THIS WORLD.*

By Moses D. Hoge, D.D., Second Presbyterian Church, Richmond, Va.

My kingdom is not of this world.—John xviii., 36.

The day, the hour to which the pastor and people of this church have looked forward with so much solicitude, has come. Their work, undertaken in faith and prayer, and prosecuted with so much diligence, has been brought by God's providence to its conclusion, and on this auspicious morning they enter their completed edifice, grateful that no casualty has befallen any of those employed in its erection; grateful for the unbroken harmony which has characterized this enterprize from its inception to its consummation; grateful for the privilege of presenting this offering of willing hands and loving hearts to Him who has chosen Zion for a habitation, and who has said, "This is My rest; here will I dwell."

In looking around upon this edifice, I cannot but express the pleasure I find in seeing how all its interior arrangements harmonize with its graceful exterior, and how the whole structure not only reflects credit on the taste and skill of the designer, but gives promise of having secured all those material conveniences on which the spiritual profiting of the people largely depends.

And now that all the planning and all the constructing, all the mental and physical toil connected with such an enterprize is ended; now that we are all here before God in actual possession of the house we have builded for Him, there is but one thing yet more to be desired, and that is *all*—the gracious presence and blessing of our Father Himself, upon every act and office in this day's service. The Lord bless and keep us; the Lord make His face to shine upon us, and to be gracious to us; the Lord lift His countenance upon us and give us peace.

But as I glance along these walls again, I see something which arrests my attention and causes a flood of tender memories. That beautiful memorial window, the memento of your regard for your former pastor, Rev. Samuel B. McPheeters, D.D., recalls the friend of my boyhood and of riper years, the longer known the more beloved and cherished. To those of us who knew his saintly life, he does not seem now to rest so much in the grave as in the arms of Jesus. His name is precious to us and to his Lord. It is in the book of life.

And now, a single word as to the theme of this morning's discourse.

If it be not in the class of those ordinarily selected for dedication services,

* Delivered at the dedication of the Grand Avenue Presbyterian Church, St. Louis, Mo.

can I be wrong in yielding to the impulse to take for the text the very Scripture which this building itself makes so prominent? Over the main entrance, stretching across the front, I find these words conspicuously carved: "My kingdom is not of this world." And may I not hope that the glory of the theme, and your own interest in the truths suggested by it, and above all, that the help which comes from on high, may kindle afresh our devotion to the sanctuary and our consecration to the King to whom we owe all allegiance, all homage, and all love?

"*My* kingdom is not of this world." Then Christ claims it as His own, in a sense even more emphatic in the original than in our version of the text. It is a royal possession, for it is *a kingdom*. It is something diviner, something more enduring than anything terrestrial, for it is *not of this world*.

"*My* kingdom." The inauguration of such a kingdom was the supreme fact in the history of the world—the one event which cuts chronology in twain, so that all that is memorable in human annals is reckoned as having occurred before or after that event, and worthy of record, as it stands related to it; for the establishment of that kingdom made manifest the design of God in the creation of the world, and revealed the divine purpose as to what redeemed humanity should become in time and in the eternal future.

I. The kingdom was emphatically *His*.

1. Nothing arrests our attention more forcibly than the extraordinary claims our Lord asserted for Himself. Commingled with the most lowly humility, there was the quiet assumption of an authority more than regal. It was not only as King of men that He spoke, but as King of kings. Neither did He speak as one who hesitates in his utterances until warranted by the sanction of venerable precedents, or as one needing to be supported by what had been said by them of old time, but His decisive formula, "I say unto you," was both the original and final authority—beyond question and without appeal. It was a personal responsibility which He assumed, and a personal power which He asserted, undivided, underived and incommunicable. There was no attribute or office of supremacy which He did not appropriate. There was no necessity of the race, no aspiration of the world's great sad heart, which He did not propose to satisfy—and satisfy out of Himself. So He said, "I am the Light of the world;" "I will draw all men unto Me;" "Whosoever drinketh of the water that I shall give him, shall never thirst." The three great masters of thought before Christ—the illustrious Greek triumvirate which still so largely rules the intellectual realm, even in Christendom—uttered memorable sayings; but how would it have sounded, had Aristotle said, "I am the light of the world;" had Socrates said, "Come unto me all ye that are weary and heavy laden, and I will give you rest;" had Plato said, "I am the resurrection and the life." And yet, these amazing declarations fall as naturally from the lips of Christ as dew falls upon the grateful flowers.

To the Jewish people there was no greater name than that of Moses—the man whose distinction it was to bring down from Sinai the ten immortal lines which comprise all human duty: but Christ put the crown on the head of

Moses, when He said, "He wrote of Me." David's memory was a heritage of glory, for his it was to compose the Psalms, whose music still echoes round the world: but Christ reminded the people that while David sat on a throne, he was *His* subject, and called Him LORD. Jonah too was a prophet of renown, for at the blast of his trumpet in the streets, the palaces of Nineveh trembled: but Christ said, "A greater than Jonah is here." Solomon was a synonym for all regal splendor: but Christ said, "A greater than Solomon is here."

All these astounding claims find their justification in too incontestable facts—first, that they were *true*, and second, that it was *necessary* to assert them.

Their truth was demonstrated by all subsequent events, and becomes increasingly manifest with the progress of the ages. Their proclamation was necessary to the accomplishment of the great purposes for which He became incarnate. Conscious of His divinity, conscious of knowing all that was in man—all that was in God—He must needs reveal what was requisite to the reconciliation of God and man. To have withheld any essential fact about Himself, would have been, not humility, but treason to the truth itself and hurtful to humanity. There was no ostentation in proclaiming Himself as "the way, the truth, and the life"—for He was the only way and the only hope of the world. It was therefore perfectly in harmony with the great ends of His mission to the world, that, with nothing but a retinue of fishermen in His train, and so personally poor that the most timid creature which skims the plain, or the most frightened bird that flutters in the air, had a safer and more settled home than His own; living in a land most unpropitious for an enterprise so transcendent—a land described by the haughty, scornful Roman "as the scowl of the world"—and that at the very moment when He was about to be betrayed by one of His own followers, He should have quietly said to them, "I appoint you a kingdom." And the strangest fact in the annals of all the governments that ever existed in the world is this, that, from that moment, the kingdom of Christ became an actual fact, and that, ever since, that kingdom has been coming, "ever widening with the process of the suns," until now, after the lapse of near two thousand years, it numbers more subjects than ever acknowledged allegiance to any sovereign who swayed a sceptre on the globe.

2. The kingdom was *His* too by appointment and by purchase. He would not receive it from any hand but the hand of the Highest. When the god of this world offered Him all the kingdoms for a single act of homage, He rebuked the tempter. When His own people wished to take Him by force and make him a king, He resisted the attempt, for He had heard the sublime declaration of the Father, "I have set My king upon the holy hill of Zion. I will declare the decree." When Pilate wrote a title and set it over the cross, "This is the king of the Jews," had the three concluding words been omitted, the statement would have been more comprehensive, for it would have proclaimed Him king of men, and it would have implied that by the cross was

the kingdom won, for the cross was not only a tragedy but a triumph. Calvary was the corner-stone of His mediatorial dominion. He became a sovereign through sacrifice. He must redeem, and then rule. He would sway the sceptre only over sinners saved by grace. His only subjects were those redeemed by blood.

> "The cross a sure foundation laid,
> For glory and renown,
> When, through the regions of the dead
> He passed, to take His crown."

Well did He say, "*My* kingdom."

II. But when our Lord declares of this kingdom that it is not of this world, He means us to understand that in its origin, character, purpose and duration, it differs from all earthly kingdoms.

1. In its origin, it differs. It was not the product of the historic forces then at work in the world, such as give rise to the kingdoms of men. It was not the issue of any "stream of tendency" in that age, or the outcome of the confluence of any number of such streams. There was nothing in the drift of the times to develop it; no public sentiment making itself felt, as we sometimes say, in the very air, until it found vent and visible expression in an organic form. There was no existing philosophy, religion or nation, out of which such a kingdom could have emerged. Four hundred years before the advent of Christ, the wisest ethical teacher of the world had elaborated his beautiful system, but it was too refined and subtle for the uneducated mind, and never became a controlling power among the masses; and even among the cultivated, it lacked potency, because it appealed only to the intellect, and failed to furnish the motives by which the heart could be controlled and the life regulated.

We have a vivid portraiture of the Greek philosophy of the Christian era, in the graphic narrative of Paul's visit to Athens, when he encountered the Epicurean, seeking pleasure as the chief good, and filling the fleeting hours with sweetness and light—and the Stoic, with a sterner and sadder creed, rejecting Providence, but accepting Fate instead, and grimly submitting to an iron destiny which held God and man alike in subjection. But neither from the religion of pleasure nor from the religion of pride could Christianity have been developed.

If it could not have come from the Greek, worshipping physical and intellectual beauty, much less could it have come from the Roman, who had now entered upon the darkest period of his intellectual and moral history—when there was neither faith in man nor in all the gods of the Pantheon, and when even the hope of a better future had well nigh perished. The Roman Senate of that period probably represented what was best in the religion and morals of that time, and yet, in a debate as to what was best to be done with the Cataline conspirators, Julius Cæsar in a speech opposed capital punishment as an inadequate penalty, on the ground that death was the extinction of being, and therefore not a punishment, but a release from it. The younger

Cato made a reply, but leaves us in doubt whether he agreed with Cæsar or not. And we are told that when Cicero, the author of the "Tusculan Questions," lost a daughter, who was very dear to him, his friend Sulpicius, writing to soothe the anguish of the father's heart, could suggest nothing better than the thought that consolation was to be found in the fact that, in death, we and all we love pass into oblivion.

It would be difficult to sound a deeper note of despair than that struck by Tiberius Cæsar in his letter to the Roman Senate, which he commenced by saying: "May all the immortal gods curse me, if I know what to write to you." Here was one of the most nobly endowed of men, so far as his mental gifts were concerned. He was on the summit of power; there was no ambition which he had not gratified; no possible pleasure (save those which are pure) which he had not tasted, and yet, sated with all, disgusted with all, loathing the responsibility which the cares of State had thrust on him, despising the people as wretches not fit to be governed, he begins an official document to the Senate with an imprecation, because he had to write it at all!

No; there was nothing in the drift of either Greek or Roman life, even to suggest a kingdom like that of Christ, unless indeed it was the unutterable conviction of its necessity. Nor was that unworldly kingdom the quickening into life of dormant forces in the Jewish nations; on the contrary, the principles of the kingdom and the spirit which animated them, were diametrically opposed both to the principles and spirit of the dominant Judaism of the time. The Jew was intensely local, limiting his regard for men by the narrow boundaries of his own land. Christ threw down all the barriers between race and race. The Jew thought scorn for the Gentile compatible with his religion. Christ enjoined a charity that embraces the whole family of mankind. The Jew would restrict worship to this mountain or that—to some consecrated place, as the condition of its acceptance. Christ made the whole earth an altar, and transferred consecration from the *place*, to the heart of the worshipper. Abraham is our Father, cried the Jew, and all of his progeny are brethren: God is your Father, said Christ, and all who by faith look up to Him, are sons and daughters in the household which constitutes one family whether in heaven or upon earth.

2. Christ's kingdom is not of this world in its *purpose* and in the consummation at which it aims. The design of an earthly kingdom is to secure the temporal interests of its subjects, to encourage commerce, to provide systems of public instruction, to organize military strength, and so to develop all the resources of the country as to make it a power able to cope with any other power, to make it worthy a place in history, with a name which should stand as a synonym of national glory.

But the kingdom of Christ only incidentally cherishes the temporal interests of man. It is true, it gives stability to what is fittest to survive in government, and slowly undermines what is fittest to perish, but its grand aim is to restore the lost image of God in the soul, to found a kingdom which will include what is best in all religions, being larger than any ecclesiastical organi-

zation, whether oriental or occidental, whether embodied in creeds, ancient or modern, and so prepare the way for the universal triumph of the Prince of Peace on the earth, and then, having put down all adverse rule, to deliver the kingdom to the Father, that God may be all and in all.

3. The kingdom of Christ differs from the kingdoms of this world in its character as an *inward* and *spiritual* kingdom, in contradistinction to all that is outward and material.

The word "kingdom," with its ordinary associations, is very misleading when we use it to illustrate the character of the kingdom of Christ. We invariably associate with the word something material, the idea of the territory reigned over, rather than the reign itself—the territory suggesting a given space, defined by boundaries, natural or artificial; the idea of power, as expressed by fleets and armies; the idea of luxury and state, as displayed in palaces, regal arches and august ceremonies; the idea of a succession to the throne, elective or hereditary. But in the kingdom which is not of this world, there are none of these accessories, and we must hasten to disabuse our minds of all such associations, before we can conceive it rightly. That kingdom is limited by no geographical boundaries; it is not limited even by the boundaries of the world, for it unfolds into the eternal future and finds its consummation there. It is cumbered by no pomp or insignia of authority, such as visible thrones, diadems, and sceptres. It is a kingdom in which the subjects do not elect their king, but one in which the king elects his subjects. It is not a kingdom in which one king succeeds another, but in which one immortal King reigns through all generations. It is not a kingdom in which there are inequalities of hereditary rank. It is one in which no man can be a sovereign, in which no man can be a serf. It is one of which an earthly king can become a member without demitting his office as a civil ruler, but the moment he enters the spiritual realm, he ceases to exercise his kingly prerogative within its pale, and enjoys only the privileges of a subject. He must enter by the same door which admits the peasant. And the peasant, once admitted, is placed under no disability because of his humble station, for he is a fellow-citizen of the saints and a partaker of all the privileges of the sons of God. No coronet could add to the glory of that title, and no wealth could augment the riches of that joint heir with Jesus Christ.

Again: it is a spiritual kingdom, because it is founded in the *conscience*, and so regulates all the movements of the outward and inward life. It is founded in the *intellect*, and illumines the understanding, furnishes new ideals for the imagination, and fills the memory with sweet and sacred treasures. It is founded in the *heart*, and purifies all of its emotions by the expulsive power of a new affection. It sets up the kingdom of *truth* in the soul—truth, in harmony with all the requirements of eternal righteousness; in harmony with all the outgoings of immortal love. It is true it has its outward side, and sustains relations to material things. It worships in houses built by human hands. It employs the ministry of men. It expresses itself in written creeds,

Its Bible is printed as other books. Its sacraments make use of material emblems, but these are few and simple—a little bread and wine at the Holy Supper, a little water for baptism. But the kingdom does not *consist* in these outward things. Ordinances are channels of grace, and not the grace itself. What then are the essentials of this kingdom? In what does it consist? We have an inspired answer, and it is a beautiful and most instructive commentary on the text. "The kingdom of God," says the apostle, "is not meat and drink, but righteousness and peace and joy in the Holy Ghost." RIGHTEOUSNESS—the righteousness imputed by faith and implanted by the power of the Spirit; the legal righteousness which justifies, and the personal righteousness which sanctifies; the righteousness which supplies a passport to heaven, and which secures a preparation for heaven. PEACE—the deep and holy calm which follows faith; the unruffled tranquility which fills the heart which is stayed on God, trusting in Him with filial confidence; the untroubled serenity which pervades the soul to its lowest depths, amidst all outward agitations, just as down in the heart of the sea the waters rest in unshaken repose, whatever tempests may toss the surface—the peace which Jesus gives, which the Holy Comforter guards—the peace of God which passeth all understanding. AND JOY IN THE HOLY GHOST—when the Spirit dwells in the heart bearing witness there of adoption, revealing Christ there as the hope of glory, communicating there the prelibations of heavenly blessedness, then there is joy. Righteousness brings peace, and peace grows so full that, as the bud swells into flower, or as the happy heart breaks forth into song, so peace swells and soars into joy.

III. "My kingdom is not of this world." But while this kingdom is spiritual and inward, it is not one of secret experiences only, or confined to the affections; it is one which kindles a new life and becomes a kingdom of power. In the estimation of men of the world, this kingdom is an airy, imaginative, unreal thing—a theological fiction—a kingdom of cloud-land. They can understand a kingdom that has a visible king in it, with a palace, a court, halls of justice, revenues, telegraphs, postal arrangements, and a standing army—all this is real enough; but a spiritual citizenship, an ethical brotherhood—*that* to them is an empty, abstract ideal, as unpractical and visionary as the speculative republic of Plato or the dreamy Utopia of Sir Thomas More. Nevertheless, it is *a kingdom of power*, as is proved,

1. By its early triumphs. When its earliest heralds went forth in accordance with their great commission proclaiming the Gospel of this kingdom, it accomplished the mightiest revolution which the world has witnessed. Its first triumphs were in the land where it originated: under a single sermon preached by one of its apostles, thousands of men were converted to a new faith and entered upon a new life. It pervaded Judea; it irradiated Asia Minor; it crossed over to the shores of Europe, that, first having risen like the sun in the East, it might ascend to its zenith and illumine all the kingdoms of the West—and that by becoming European, it might through the enterprising nations of that continent, become universal. It seized upon the great cities

of both continents. It captured Antioch, and converted its name to Theopolis, the city of God, made it the home of Ignatius and Chrysostom the golden-mouthed, and the place where the honored name of Christian first originated. It entered Ephesus, the magnificent city which once crowned the heights of Mounts Prion and Coressus, and whose gay gardens once bloomed on the banks of the Cayster, and there a church was gathered to which Paul addressed one of the most delightful of all his epistles. It flew to Thessalonica, that commercial city, that ancient Liverpool of the Levant, from which sounded out the Word of God through Macedonia and Achaia, and whose honorable title was the orthodox city; the city of Theodosius and of Ambrose, the city outside whose wall was a cemetery with inscriptions on the tombs such as that lamentable line from Æschylus; which tells us that "after death there is no hope for the body," sounding in the ears of the living like a dirge of the insatiable sea, until Paul sent them another line which came to bereaved mourners like a strain from heaven, saying, "I would not have you to be ignorant concerning them which are asleep." It captured Corinth; it called at Athens long enough to deliver the Athenians a nobler oration than Demosthenes ever spoke from the Bema. It came at last to Rome, and left its converts in Nero's household.

2. It proved itself to be a kingdom not in word only, but also in power, when its heralds went everywhere, scattering Polytheism to the winds, sending the idols to the moles and bats, laying its proudest temples in the dust, and on the ruins of the fallen fabric planted the immovable foundation, and raised the eternal temple of the Christian Church. It demonstrated its power, when it triumphed not only over Polytheism, but over persecution: and as aromatic trees yield their odors faster when their sides are gashed; as palms lift their heads higher when the greatest weight is laid upon them; as the burning forest kindles with a fiercer flame when the tempest beats upon it; so Christianity, under the sword, under the heel, under the storm of persecution, only the more mightily prevailed and grew. The good seed of the Gospel had been sown all over the world, and when the blood of the martyrs fell upon it in fertilizing showers, then came the brightest verdure and the richest fruits, so that the wilderness and the solitary place were glad for them, and the very desert blossomed as the rose.

Such were its ancient triumphs. Nor has the kingdom lost its power. It is still the mightiest of the forces at work in the world. The only progressive nations are the Christian nations; by which I mean, the colonizing, enterprising nations; those which are making advances in arts, useful inventions, sound learning, the science of right living, the things which constitute the highest civilization.

3. But we have an evidence of its power in the *individual transformations* it effects, which impress us more vividly than do these more general illustrations. The Gospel of this kingdom declares its ability to *regenerate* men. This is a unique claim, startling by its boldness, and setting it in sharp contrast with all other religions. If it can re-create men, then its divine

origin is demonstrated, and a new hope, like a morning star, dawns on the vision of humanity.

It was the objection urged by one of the earliest infidels, the adroit and subtle Celsus, that it undertook impossible things, such as "making men over again." The Christian Fathers, in their reply, asserted that the illustrations of the power of Christianity to do this very thing were visible everywhere. Were we to enumerate them, where would we begin, where would we end? Would we not say, for example, that Saul, the persecutor, transformed into Saul, the missionary and the martyr, was one of the early illustrations so convincing as to be a demonstration? Does any candid man believe that there was no *radical* difference between Tertullian, Ignatius, Polycarp, Clement and Augustine, and the educated gentlemen of the pagan civilizations? What would he say of Fenelon contrasted with Mirabeau, Pascal with Voltaire, Henry Martyn with Thomas Paine?

Or compare the different periods in the life of the same man: the Bunyan, for instance, who, in the person of his Pilgrim stood on the heights of the delectable mountains, thrilled with the vision of the glory-clad pinnacles of the City of God, with the Bunyan who was rebuked for his profanity by a woman, and a bad woman at that. We sing the hymns of a man who also wrote sermons: the sermons are good, but known to few; but who does not know his hymns? One of them begins,

> "Safely through another week,
> God has brought us on our way."

Another,

> "One there is above all others,
> Well deserves the name of friend."

Another,

> "Amazing grace, how sweet the sound,
> That saved a wretch like me;"

and as the earth rolls on its axis, and the Sabbath morning sun rises on the English-speaking lands which encircle the earth, these hymns salute its light from continent to continent, and from shore to shore, and they continue to sound on through all the homes, until what were the matin songs of Newton, become the vesper hymns of the Christian world. Is this the same Newton who trod the deck of the slave-ship and shocked his companions in vice by his profligacy?

These are but types of the transforming power of the Gospel of the Kingdom; and where is the city, the community, which does not contain its living monuments of the omnipotence of regenerating grace?

IV. Christ's kingdom differs from all the kingdoms of this world *in its duration*, inasmuch as it is founded in things which, by nature, are imperishable. To superficial observers, material things seem the most real and enduring. Men speak of the eternal city, the solid globe, the pillared firmament; but listen: "Thou Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the work of Thy hands. They all shall wax old as

doth a garment, and as a vesture thou shalt fold them up, and they shall be changed." But God does not change, and when with triumphant tone He declares, "These souls are mine," as if He had found an enduring possession, we are reminded of an existence which partakes of His own immortality.

"Man is but a reed," says Pascal in his "*Pensees*," "weak and feeble, but it is a reed that *thinks*. A passing breeze, a drop of water will suffice to kill him. But though the whole material universe were to fall on man to destroy him, he would be greater in his defeat than the universe in its victory, for he would be *conscious* of his overthrow, while the universe would know nothing of its triumph."

When the Duke of Marlborough, in his last illness, was carried from his chamber to a room which contained a picture of one of his great battles, he gazed on it for awhile, and then exclaimed, "Ah! the Duke was something then, but now he is a dying man." Says Spurgeon, in quoting this incident, "The Christian is something *when* he is dying. 'His life is hid with Christ in God. And when Christ, who is our life, shall appear, we also shall appear with Him in glory.'"

It is in the indestructible realm of souls, that Christ has planted His kingdom. While souls survive, the kingdom will survive. While the immortal Saviour lives, He will continue to reign over an immortal people. The unworldly kingdom has its seat in the imperishable soul; it is planted there by the Eternal Spirit, and the glory of that kingdom is its eternal glory.

But while life everlasting is the heritage of the subjects of this kingdom, the necessity of its perpetual endurance is not vested in the fact of their immortality, but in the eternal purpose of God. *That* underlies all the rest, and makes all the rest a certainty. And therefore was it that David, speaking of Christ, said, "Thy throne, O God, is forever and ever;" that Isaiah said, "Of the increase of His government there shall be no end;" that David said, "His dominion is an everlasting dominion;" that Ezekiel said, in announcing His advent, "He shall be great, and shall be called the Son of the Highest, and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

INFERENCES.

It is evident, from what has been said, that,

1. The Gospel never loses its power—never grows old. The cross of Christ is still the world's great magnet. The old story of Jesus and His love is still the story which melts and fills and thrills the heart. The ministers who preach it most simply, earnestly, lovingly, believingly, are still the most successful reapers in the great harvest fields of the world. Such is the power of the Gospel of the kingdom when accompanied by the quickening Spirit, that it needs no adventitious aids to render it attractive; no charm of rhetoric, no accessories of music, no embellishments of æsthetic worship.

Not that the conduct of worship should be wanting in what is decorous and becoming; not that the temples of the Lord should lack any grace of form or adornment appropriate to their sacred uses; not that attention to

style and manner is inconsistent with the greatness of the preacher's theme; not that it is wrong to array kingly thought in royal robes, when, in the impassioned glow of feeling, thought spontaneously leaps into beauty as the bud bursts into blossom; but that all these may belong to the kingdom which comes in word only, and do not constitute the elements of the kingdom of power.

He delivers his Master's message most effectually, whose hearers, at the close, go away, not commenting on its rhetoric or its logic, but asking, "What must I do to be saved?"

Pentecostal flames no longer hover over our solemn assemblies, but Pentecostal power is still granted to those whose souls break for the longing they have for that gift—and when it is granted, it will be with those who receive it as it was when "Savonarola drew away the young Florentine artists from their studios and galleries to gaze upon his picture of the triumphant cross"; as it was when "Massillon's audiences shrank back in bodily recoil from the altar, as he uncovered the mouth of the blazing pit"; as it was with Baxter's hearers, who visibly trembled as he depicted to them the greatness of their ruin, and who audibly rejoiced when he unfolded the greatness of their redemption; as it was with Whitefield, when the quivering of the ostrich plume in the hat of the beautiful wearer, revealing an emotion she could not conceal, showed how he could reach the hearts of his gayest auditors; or as it was with the begrimed colliers whose faces were streaked with the white lines washed by tears down their smutted cheeks, when they came up out of the deep mines to hear of Him who came down from heaven to seek and save them; as it was with Edwards, when he so portrayed the peril of those whose feet were just ready to slide over the awful verge, that his hearers clutched the railings of their pews, to arrest the fatal fall; or as when, on another occasion, he so exhibited the terrors of the divine justice, that the brother who sat in the pulpit, cried out, "Oh! Mr. Edwards, is not God merciful, too?" And so it has been with innumerable thousands who gave no outward sign, whether by groan or tear, of the anguish of souls smitten with a sense of guilt seemingly too great for pardon, or of the joy of their espousals to Christ—an anguish and a joy alike too deep for outward expression.

2. Though the kingdom of Christ is not of this world, that does not imply that we have no relations to any other government than his. The civil power is ordained of God, and we are commanded to "render unto Cæsar the things that are Cæsar's." Every good citizen is under obligation to the government whose laws protect him and whose departments are so arranged as to minister to his convenience and advantage in numberless ways.

It is greatly to be desired that the relations between the Church and the State should ever be those of mutual respect, good-will and confidence. This result can be best secured when both distinctly recognize the different spheres in which they are designed to move, and when each studiously avoids all encroachment on the other.

The Church dishonors its own high calling and mistakes its true mission

in the world when, by any ecclesiastical legislation, it attempts to interfere with the functions of civil government. And the State transcends its authority, and invades a province over which it has no jurisdiction, when it undertakes to control Church life and order.

Church courts have no vocation to pronounce between different forms of government, to interpret constitutions, to prescribe terms of allegiance and loyalty, to promulgate political theories, to express preferences for one party over another, to favor the aspirations of particular candidates for office, or to debar any from Church fellowship by tests which the Head of the Church has not instituted. The State, too, equally transcends its sphere, when it interferes with the business of ecclesiastical courts; when it attempts to regulate the political relations of church members; when it seeks to subsidize religious organization to party purposes; when it undertakes to impose a directory for public prayer; when it prohibits pastors from the exercise of their ministry; when it imposes upon congregations ministers not of their own choosing; when it closes houses of worship, and inflicts pains and penalties, in the shape of fines and confiscations, upon Christian people for refusing to conform to requirements which violate the rights of conscience as guaranteed by the bill for the establishment of religious freedom, when no overt offence has been committed against peace and good order.

3. Though this kingdom is not of this world, *it is the kingdom the world most needs.* Its restraining, conservative power is needed to secure its greatest temporal interests. Society cannot enjoy a peaceful, prosperous life, except when pervaded by the influence of this kingdom. Never was this more manifest than now. The world is full of unrest. A vague sense of insecurity broods over every nation. An ominous instinct of coming change disquiets the people. Men are intelligent enough to see what makes for the common welfare, but the antagonisms resulting from selfishness and passion are stronger than the bonds of policy and expediency. It is not the unity of neighborhood but the unity of brotherhood that the world is sighing for. It will only be when the royal law of the kingdom, "Let him that is greatest among you be the servant of all," becomes the regnant law of society, that the fond dream of the wise and good of all ages will find its realization. It will not be until the unity of the race by the bonds with which Christ first draws men to Himself and then to each other, becomes a practical experience in the world, that the antagonisms of society will be reconciled.

There never was a time when this truth needed practical recognition more than now. Thoughtful men are filled with grave apprehensions at the progress of disorganizing and dangerous doctrines which war against property, government, and the most hallowed relations of domestic life. The times are full of menace. We are threatened with anarchy. We seem to be passing under what I might call the Dynamite Dispensation. We begin to hear of "the Gospel of Assassination," and it is preached openly in our cities. We begin to hear of men of wealth who fear to build houses too costly, lest they should be the first to be pillaged when the tiger mob is let loose.

Agnosticism, materialism, positivism, secularism, will not save society. Laws will be insufficient. Force will fail. Only the universal establishment of the kingdom of equity, truth and good-will can harmonize the antagonisms of society, and bring peace to the world. God in His providence is teaching us anew, teaching us most impressively, that there is really but one necessity to the world, the coming of His kingdom. "After this manner pray ye," said our Lord, "Thy kingdom come." O, let it come in our individual souls, in our families, in our churches, in our land and all over the earth. Through the mediation of Christ; through the preaching of the cross; through the power of the Spirit—let it come. By every generous gift, cast into the treasury of the Lord; by every true, brave word, spoken in the name of the Master; by every life, made luminous by splendid public service; by every life, made beautiful by quiet consecration—let us hasten its coming.

And now that another church has been reared for the defense and for the proclamation of truths like these, remembering that the best dedication of a church is not the offering of the material structure to God, but the personal dedication of its members, may you, dear brethren, so renew your vows and so reconsecrate yourselves that all the services in which you shall engage within these walls, in all coming time, may be the means of comfort and sanctification to your own souls, and of preparation for the higher and nobler service, upon which you will enter when you shall behold the King in His beauty, and praise Him in the heavenly temple.

The World for Christ (Rev. xi., 15).—With Christ to lead us, and heaven to look down upon us, and angels to guard us, and martyr spirits to bend from their thrones, and the voice of God to bid us forward into the combat, our enemies shall fly like chaff in the whirlwind, and all the towers of heaven ring because the day is ours. I divide this army with banners into two wings—the American wing and the European wing. The American wing, starting from these gospel latitudes will march on across the wilds of the West, over the table-lands, come to the ocean, marching on until the remaining walls of China will fall before this army with banners, and cold Siberia will be turned to the warm heart of Christ, and over lofty Himilayan peaks shall go this army with banners until it halts at Palestine.

The European wing will march out to meet it, and Spanish superstition shall be overcome, and French infidelity shall be conquered; and over the Alps, with more than Hannibal's courage, shall march that army with banners, and up through the snows of Russia, vaster in multitude than the hosts that followed Napoleon into the conflict. And crossing into Asia, the law shall again be proclaimed on Sinai, and Christ, in the person of His ministers, before He comes again, will again preach on Olivet, and pray in Gethsemane, and exhibit His love on Calvary. And then the army will halt in front of the other wing, the twain having conquered all the earth for God. History tells us that one day the armies of Xerxes shouted all at once, and the vociferation was so mighty that the birds flying through the air dropped as though they were dead. Oh, what a shout of triumph when all the armies of earth and all the armies of heaven shall celebrate the victory of our King—all at once and all together: "Hallelujah! for the Lord God omnipotent reigneth. Hallelujah! for the kingdoms of this world have become the Kingdoms of our Lord Jesus Christ."—*T. De Witt Talmage, D.D.* (*Presbyterian*).

YOUNG MANHOOD: ITS PERIL AND ITS RESCUE.

By Charles H. Parkhurst, D.D., Madison Square Presbyterian Church, N. Y.

Wherewithal shall a young man cleanse his way?—Psalm cxix., 9.

Young manhood: its peril and its rescue. The theme is always apropos; doubly so to-day. This second Sunday of November is coming with increasing earnestness and unanimity to be regarded as a day of thought and prayer for young men. The subject is too long and our half-hour too short to allow time for preliminaries. Such an occasion does not lean for its effects upon fine wording and pretty phrasing. "Go speak to that young man," writes the prophet. All we can effect is to get the matter in a general way opened up to our regards, so that we can think it more intelligently, and feel it with a deeper grasp of interest, sympathy and fervor. Only let there be in our minds and hearts now at the outset of our study a live and prayerful expectation, that something is going to come of this. Let us preach and hear for a strenuous purpose, and along the whole line of our thinking this morning may there be a running accompaniment of devout petition to Almighty God that He will bless our concerted meditation to the enlargement of our own sympathies with the imperiled young, to the opening of our eyes that we may see what there is that can be done for them, and to the quickening of our appreciation of that special quota of aid that we are individually in a condition to contribute to their service.

And in the first place we have to try and *understand* their perils in some degree. There is no effective working done in the dark. And not only understand their perils from the outside but feel them from the inside. All appreciation has in it one strand of feeling to each strand of thinking. There is in us only as much power of rescue as there is in us power to identify ourselves with the man we are trying to rescue. The emancipator must of necessity be at once liberator and bondman. We have to be two men at once, and grasp the double situation. "Remember them that are in bonds as bound with them," is as sound a philosophy as it is beautiful a Gospel. All successful approaches must be from the affectionate side. You remember the story of the young man that Jesus tried to help and the graphic way in which Mark describes the Lord's feelings toward him when it is said, "And Jesus beholding him loved him," where we seem to see the tenderness of the Lord so irradiating His face and suffusing His eyes that the very glance He bent upon the young inquirer told its own love-story, "And Jesus *beholding* him loved him." I do hope there is enough of the spirit of the Saviour in our hearts that we can approach with like gentleness and appreciation the whole class of

young men that are on our regards this morning, with whatever severity they may be tempted, all of them, to whatever depths they may have fallen, many of them. Like the Lord Himself, we are here not to judge the world, but that the world through us may be saved.

This is not a city or time when young men can come easily out of the furnace of youthful imperilment with no smell of fire upon their garments. The furnace here, like that in the plain of Dura, is glowing with a sevenfold heat. Our young Daniels too, like the premier of Darius, are thrown among lions that tear the flesh with sharp incisors and grind it up with monstrous molars.

1. One thing that makes it hard for a young man to succeed in his manhood is the prevalence among us of influences that work distractingly and scatteringly. It takes time and a certain amount of leisure if a man is going to be at his best. We are torn hither and thither by multiplicity of interest. We are interested in too many things, split up into too many ambitions and purposes. We go to bed tired with what we have done and wake up tired with what we are going to do. But it is not so much that a great deal is attempted as that we are broken up into an oppressive and nervous variety of aim and ambition. Telegraphy has learned to send several messages at the same time on one wire. We are imitating telegraphy and are teaching one nerve to be vehicle of any number of simultaneous communications. Character has little opportunity given it to gather itself together and consolidate. Day does not knit itself into day. The thread is constantly broken. Stitches are dropped. It is the steady cold that yields the solid ice. Flowers will not blossom in a whirlwind. Plant-life appears to need its breezy days; but it waits also on quiet days, breathless nights and still dews. As for us there is no getting out of the noise. Hurry is in the air. We begin to race with the next man as soon as we step out into the street. It is not the matter of hard work that we are reflecting upon but that nervous disintegration of ourselves that comes from having multiplicity of interests, cares, aims, burdens. A young man with no aim and with nothing to do is in bad plight to be sure. A "man of leisure" is the devil's darling. Only a strained string will be musical. But it is trying to play a dozen tunes on the same string all at once that makes the mischief we have just now in hand. It stands in the way of all clear, defined and permanent impression. It creates about us that sort of tremulous air that falsifies reports, distorts images, and blurs effects. My meaning there will be made clear by asking you if you have ever seen the photograph of a tree taken while the wind was blowing? That is a fair representation of the kind of impression produced upon a man who is all the time in a condition of inward tornado. "In quietness shall be your strength," wrote the prophet. The truth can get no fair chance at us. Even the Holy Ghost can scarcely overtake us. That is *one* of the disadvantages that handicaps our young men in the midst of the business and bustle of our noisy, nervous life.

2. Another disadvantage under which our young men are suffering is that

they have so largely slipped their old anchorages. They have cut adrift from the past. Hereditary tastes, ideas and methods are ignored. The age to which a custom or doctrine has attained is taken as measure of its inherent absurdity. To be old-fashioned is, with them, to be silly. Without doubt there is a great deal in the past that can be improved upon; but there is hazard in any spirit of abandonment that is not counter-weighted by a spirit of adoption. The man will get rained upon and weather-beaten who tears down his old log-cabin before he has at least drawn the stone and cut the timber for a new framed house. The unanchored man will get driven in whatever direction the wind happens at the time to be blowing. It is thought to be good form now to be languid in our notions. With a certain large class of young men it is the acme of philosophy to have no philosophy. It is a tenet of advanced thought not to be convinced of anything and not to be surprised at anything. As relates to the moral and the religious the air is full of negativeness. If there is not positive *dis*belief, there is *un*belief which in some respects is still worse and harder to deal with. Unbelief is disbelief that has not the discernment or the resoluteness to understand itself or to confess itself. In this way such people get almost beyond the reach of truth or beyond the reach of truth's power. They will give attention perhaps to a moral address even, if it is skilfully worked out, or, possibly, to a religious discourse if it betrays acumen and masterliness, but their interest in it will be like their interest in the exploits of an equilibrist, due to the genius evinced in the manner, not to any suspected significance in the matter. It is a high grade of æstheticism, which even at its best never gets underneath the contour. There is an amount of artistic sense, but what we deplore in so many of our young men is the lack of a keen, quick moral sense, that would enable them to be powerfully affected by truth as truth and strongly wrought upon by exhibitions and presentations of integrity, righteousness and holiness seen in their own light. More than we need anything else we need a good old-fashioned Pentecostal revival of religion and down-pouring of the Holy Ghost, that shall shake these young tyros out of the conceit of their ignorance, that shall stir their whole moral being to its deepest depths, and restore to normal sensitiveness the paralyzed optic and auditory nerves, so that they shall see to the innermost the things that are shaped before their eyes, and come *at*, and come *under*, the truth articulated into their ears.

3. Another tooth in the jaw of the Babylonian lion is the rum-shop and the wine-cup. Strong drink is eating up the nerves and feeding on the marrow of our domestic, social and national life. It is undermining us; it is honeycombing us; it is a curse that puts its blight upon all classes. There is many a home represented here this morning where tears are daily wept before God because of the liquid hell that is being dealt out to the dear boys. Old men with white hairs are being brought down in sorrow to their graves. There are nice young fellows who step daintily along our avenues who will be surprised when they stand before the throne of judgment to find themselves red with the blood of their own father and mother. "Murderers of fathers and murderers of

mothers," wrote Paul in one of his letters. Our only interest just now, however, is to notice that this is a pretty difficult time and city for a young man to live in and maintain his integrity. A year or so ago I was informed by one abundantly competent to estimate that there are in this city between forty-six and forty-seven miles of liquor shop; which would be more than sufficient to line on both sides four avenues running all the way from Central Park to the Battery. I have no intention of dwelling at length upon the matter now. It is a question with which both press and pulpit in the near future have got vigorously to occupy themselves. We all feel to welcome any laudable expedients that can be adopted for the encouragement of American manufactures and the protection of home industries; but as important as it is to "protect" home industries, more important by far is it to "protect" the boys. During these last animated weeks very few things have been written or spoken that will survive the official count. But dead as are the issues behind us, live are the issues in front of us; and this is one of them; and in regard to it burning words are going to be written and words spoken that will be charged with the fervor of long reverberation. It touches the home, presses upon society, lies very close to our nation's character, and is therefore most intimately bound up with our national weal, solidity and perpetuity.

4. Still another incisor that pricks into and tears the life of our young manhood is the prevalence among us of so much that works effects of personal impurity, in the shape of coarse literature, dirty pictures and houses of ill-repute. A man can break the Seventh Commandment and not lose caste by it even though it be well enough understood what his practices are and that he has neither forsaken them nor repented of them. We lack the safeguards of resolute public sentiment in the matter. Houses of assignation are not licensed by the law, but they are licensed by tacit consent. Perhaps there is no practical possibility of exterminating them. Perhaps it is better to regulate them than it is to try to enact laws that cannot be executed. That is not our question. These institutions exist, and scattered about with convenient frequency, and there seems to be no very general or acute distress about it. One of our city dailies awhile ago in a series of articles uncovered some of the iniquity festering over on the West side. The revelations were appalling and heart-sickening. I never heard that the articles created any great sensation. The worst thing about the existence among us of the social evil is not the mere fact that it exists, but that it can be regarded by clean and decent people with such a semi-indifference. And the boys, older and younger, draw their own inferences from that semi-indifference. They conclude that if it is not bad enough for their parents to be agonized about it, it is not bad enough for them to be afraid of it or ashamed of it. Impurity will diminish only about at the rate that society has moral earnestness enough to ostracise such as are supposed to be in the instant practice of impurity. All this is a terribly wrenching condition of things to a young man who depends to a large degree, as we all must, upon the safeguards of a pronounced and strenuous public sentiment. And then there is obscenity

enough in our shop-windows, and indeed in some of our furnished parlors, to topple over a man that has not a good grounding in moral and Christian principle. I am not talking now about marble nudity which is one thing, but about tinted nakedness, which is a distinct thing. The placards in our shop-windows become a little more suggestive year by year. As moral sensibilities become blunted by the bad discipline, more piquancy must be put into the illustration to reach the same grade of effect. There is no curriculum that has ever been devised, so nicely shaded to the advancing proficiency of pupils as that which has been demoniacally graded to the wants of those who are taking lessons in sin.

Perhaps a complete statement of the obstacles that a young man has to encounter in maintaining and enlarging his manhood would include a reference to the theatre; but I do not know. Data are not at my hand derived either from observation or from hearsay that enable me to reach a conclusion in which I can myself put confidence. I will only say in passing this delicate point that there is a certain discrepancy between the opinions reached by habitues of the dress circle and opinions reached by certain men and women of national and international reputation who have long stood behind the foot-lights and been at home in the green-room that leed me to think that perhaps there is a good deal here that might be said by any one who was able to speak both with the candor that comes from impartiality, and the authority that comes from close observation and intimate experience.

5. I will mention only one more obstacle that so sadly obstructs the efforts of our young men to maintain their manliness, and that is the engrossing love of money. Acquisition is with us a passion and a disease. The American people are money-crazy. Every other impulse and instinct gets sucked into the draft. It is in the air and spreads by contagion. Mr. Greeley once said, "It is an unhappy day for a young man when he first suspects that there is any other way of getting a dollar than by squarely earning it." The suspicion Mr. Greely deprecated has become pretty general and grows more so. To get only a dollar in return for a dollar's worth of work is not a mode of becoming rich that commends itself to the young American mind. "In the sweat of thy brow shalt thou eat bread," is an old maxim and a slow one. The standing problem of to-day is how to convert one dollar into two without perspiration. It is easier to turn two into four than one into two, and so the process becomes more fascinating at each stage. And the degree of mania in which it is liable to eventuate among the high numbers you can calculate even if you have not seen it illustrated. This gold-delirium spreading down from older to younger is a kind of inward Sahara in which perishes every bright, green thing. It becomes a tyranny working the enslavement of every sweet affection and delicious appreciation. Said a man to me a little while ago, "I have retired from business, because I am afraid if I go on making money awhile longer, I shall get to the point where the passion of money will be stronger than I am, and I not be good for anything afterward." Men are ambitious for power, but principally because power holds its finger on the

spigot of revenue. Preferment is largely estimated among us at its cash value. If a man buys office it is because the perquisites of the position will be more than enough to refund him. All of this and a good deal more, if it were best, only to illustrate the environment in which our young men are placed and the sort of atmosphere they are breathing. A dollar can be held so near the eye as to eclipse the sun. A certain amount of gold will neutralize a given amount of integrity—probably. He is a rare man who can bear an unlimited strain. It is not an easy thing for a young man to stand alongside of Shadrach, Meshach and Abed-nego and come out of the furnace uncrisped and unsinged.

And now a word at least must be said as to the service of succor that it is in our power to render them. I am sorry we shall be obliged to deal with this part of the matter so hastily. If, however, we have learned to know and to feel the odds against which they struggle, the main thing is accomplished. For wherever there is intelligence and sympathy combined, some policy suited to the needs of the case will be almost certain to suggest itself. A wise affection will generally find its way out. Tenderness that understands itself is full of deft devices, and can be left to its own gracious ingenuity; exactly as when the Heavenly Father loved us, in His combined love and wisdom He was able to invent a way by which without sacrificing His justice He could save us.

1. In the first place let me say in a word that there is one thing that we can all do for the tempted young of our homes and town, that is to pray for them: this is distinctively a day of *prayer* for young men. Christ teaches us that He not only regards the prayer of faith when offered by those who need help, but that He regards the prayer of faith when offered in *behalf* of those who need help. We can all pray, then, and I trust that in conformity with the judicious recommendation of the Young Men's Christian Associations of our country and of foreign countries, a great deal of fervent effectual prayer will be crowded into to-day and into the days of this week. One or two suggestions just at this point. Let us not lay out all our prayers for them in the gross. Wholesale prayer that aims at everything will be likely to hit nothing. Concentrated devotion, like concentrated sunshine, does most execution. And if, as is possibly the case, some of you are praying for a son or brother in your own household, do not let him be too *conscious* that he is being prayed for. This applies not only to this week, but to all weeks. I know it is an exceedingly uncomfortable not to say awkward and embarrassing position for a young man to be in, to receive continual tacit reminders that his mother and sisters are making him the subject of their supplications. It is chilling and alienating rather than winning and reconciling. Very likely the young man first edged off from the home circle as long ago as when he was a boy, because he did not find that at home that was congenial. Perhaps the home policy was purely prohibitive: it may be that if you had taken more pains before he was fifteen to have him have a good time at home you would not be suffering so much pain since he was fifteen in knowing that he was having a riotous time away from home. A boy is going to be a boy, and the

home policy must be shaped with that distinctly in view. Let me then caution these mothers and sisters not to indulge in devout insinuations and innuendoes when the young prodigal happens to be about the house. Observe the Lord's direction and pray in your *closet.* Pray *for* the boy and not *at* him, and supplement your secret devotions by unwearied attempts to make the home a bright, genial, cordial place for him when he is in it. Study his wants, and study to make home fit them. It is one of the wholesome effects of prayer that it not only sets us drawing upon the divine resources, but puts us upon the wise expenditure of our own resources. Prayer generates work, and so makes us co-operate with God in bringing the answer to our own prayer.

2. Another thing we can do which will be more general in its aim and wider in its reach is to contribute in a material way to the work of the Young Men's Christian Association that has the interests of our un-homed young men in particular charge. The Association is doing a great deal of work that the churches ought to do, but at the same time a great deal of work that the churches in their local and denominational character cannot do. They are not a locally organized church, but are as truly an element in the great Church and body of Christ as is this particular church here in which we have our special membership and local habitat.

Among other facts stated in their International Report is the existence of 181 College Associations, with an aggregate membership of 9,700; 66 organizations of railroad men maintained at an annual expense of $75,000, two-thirds of it met by the railroad companies themselves, which is a tacit way that railroad directors have of saying that a commandment-keeping brakeman and a God-fearing stoker has a higher market value than one that is not. As indicating the growth of their work, 60 associations in 1866 have increased to 834; one building then has multiplied into 80 now, with an aggregate value of three and a half million dollars. The enterprise has earned our respect and confidence and challenges our material assistance. Larger vigor and increased results wait upon more money.

3. But as a finishing suggestion I want to say in a word that we must not relegate to organization the work and responsibility that devolves upon us in our character of individual Christians. That is one of the disadvantages of organization, that we let it enfeeble our sense of private and personal accountability. I would have every young man among us feel that he is himself a little Christian association, complete, furnished for practical and immediate work. Cain asked a significant question a considerable time ago, "Am I my brother's keeper?" which hung in the air unanswered for four thousand years till Christ came and with His Gospel answered back across the dreary interval and said, "Yes, Cain, you are your brother's keeper." That is the essence of all "Christian association," organized or individual, "you are your brother's keeper." You are responsible for yourself and responsible for the next man. Every man is accountable for two. How long would it take to redeem the world if that principle were adopted into immediate and universal practice?

Geometrical ratio works with gigantic rapidity up among the high figures. Or perhaps you have got a bright, cozy home that is not full; room in it for one more. Find an un-homed young man and let him be that "one more." Not live there; of course I don't mean that, but let him have an opportunity once in a while to breathe the brightness that makes your home beautiful and to revel, poor fellow, in the hominess that his soul is hungry for. Some of you are doing that thing; some of you instead of coming to church again to-night and seeing how much Gospel and holy entertainment you can store up for yourselves between sunrise and bedtime, will spend the evening in widening out the border of your delightful home till it will include some one besides your own number, and make your hearthstone a point of blessing and holy Sunday evening enrichment to some thirsty soul who remembers the old days and the old-time Sunday nights and the father that is gone and the mother that is asleep. That is Young Men's Christian Association in its purest type and most effective form. All of that is a very little thing. Yes, and that is just the reason I am going to *leave* the matter there. Little things are just what is wanted. Little things are the greatest things there is. Take that paradox, dear friend, go away with it and pray over it. The Spirit of the Lord beam upon you through it, open your eyes to your little gospel opportunities, and keep us all true to our little occasions of service and succor.

CHILDREN'S SERVICE

THE LAD AND THE HUNGRY MULTITUDE.

By M. M. G. Dana, D.D., Congregational Church, St. Paul, Minnesota.

There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?—John vi., 9.

As we read over the story of the way Jesus fed the five thousand, we cannot help wondering how this little boy came to be in the great company. Here was a crowd of people who had left their homes and sought out the Saviour that they might hear more of His gracious words. And yet, without much forethought, they had, it seems, brought no lunch or food with them, so that the question arose, How shall they be fed? Two hundred pennyworth of bread (that is about six pounds' worth), says Philip, one of Christ's disciples, would not be sufficient. Another disciple, Andrew by name, ventured the rather strange suggestion that there was a lad present who had five loaves of coarse barley bread, such as the poor people in that country used to eat, and two small fishes, probably caught in the lake near by. He evidently thought it was a circumstance hardly worth mentioning, for he immediately adds, "But what are they among so many?" Well, Andrew was wiser than he seemed; for, as the narrative tells us, this little which the lad had, as blessed and used by Jesus, was sufficient to feed five thousand people. So, as a matter of fact, it was

what this unknown boy had which really furnished the dinner for this hungry multitude. From this little bit of gospel history we may learn:

1. The interest a boy can have in Jesus. This lad was undoubtedly desirous of hearing and seeing Christ. He may have heard his parents or acquaintances tell about the wonderful things the Saviour did; and, boy-like, he probably made up his mind that, when an opportunity came, he would go where He was, and look and listen. There was evidently something about Jesus that interested little people. We know that He loved them, and if He loved them He would be apt to talk to them in a way to please and do them good. Children always are quick to find out those friendly to them. And wherever Christ preached He generally had boys and girls present in the congregations that gathered about Him. I think Christ spoke in a way to interest the young. He could tell them how to overcome their faults, and could help them in their efforts to live kind and dutiful lives. It was a great treat for this boy to hear what Christ had to say, and I presume it led him to resolve to try harder than ever to live as Jesus would have him.

2. Another lesson taught us is the use Jesus can make of even a boy. No one in this multitude, it seems, except this lad, brought anything to eat. Whether this was a lunch his parents put up for him, or what he brought along with him to sell, we do not know; but we are greatly interested in seeing how useful he became. The fact that he had the loaves and fishes is mentioned to Christ who considered the fact of some importance. For He called the boy to Him, and then took what he had, and made his few loaves and fishes answer for the wants of all. Nor could any one have been more astonished than the boy himself to see how those loaves and fishes lasted. Christ can use children if they are willing, and sometimes they have been of great service. He can use their gifts, whether they be the pennies which they have earned, or some piece of handiwork they have made. None are too young to serve Jesus, and such have often been employed by Him to accomplish good.

3. And then we also learn that it is always best to keep in good company. This boy would have missed a great deal if he had not gone out that day to see Jesus. If he had given himself up to having some fun with his comrades, he would not have been honored as he was by Christ. There is a time appropriate for everything. And the secret of a happy, useful life is—Be careful as to what you get interested in. Boys ought to find that which will benefit them in going to church and Sabbath-school. If this boy had told his mates that he was going to hear the wonderful Teacher whose fame was filling the whole country, they might have ridiculed him, and tried to persuade him to go with them; but by bravely following out his purpose to see and hear for himself, he not only was gratified therein but was noticed and used by Jesus. I think that proved to be the most noteworthy day in his life. What he heard and what happened to him at that time he could never forget, for it probably influenced him as long as he lived. He may have become a follower of Jesus from that day, and a preacher of the Gospel to others when he grew up to be a man. It was the turning point in his history.

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

E. B. TREAT, Publisher,
757 BROADWAY, NEW YORK.

Vol. II. JANUARY, 1885. No. 9.

Yearly, in advance, - -	$2.50
Clergymen, - - -	2.00
Single Copies, - - -	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, $2.00, Others, $2.50), we will forward THE PULPIT TREASURY one year FREE.

These rates include postage.

☞ If the publisher does not receive a request for the discontinuance of THE PULPIT TREASURY at the expiration of the subscription, he will continue to send it (the receiver being legally responsible for its payment). But the magazine will be stopped at any time thereafter, if the subscriber so desires and remits the amount due for the time he has received it. The publisher calls the SPECIAL attention of subscribers to this announcement.

Lucid Brevity.—We can conceive of no more important qualification for a preacher who is spiritually and intellectually furnished than that of being able to express his thoughts with lucid brevity. This will give power to his words, point to his arguments and make him a welcome speaker wherever he may be invited to address his fellow-men. Nay more, this characteristic should not only pertain to his address in its completeness, but to every sentence and phrase of which it is composed. Every word and sentence should be a transparent gem. This will necessitate clearness of conception and exactness in the choice of words, and also make each phrase "an apple of gold in a picture of silver." It may require much thought, great restraint, continual pruning, incessant watch and care, but the end when gained will justify all the cost. And what ambassador of the cross should grudge any toil so that he may attain to the best mode in which his message can be delivered? Surely the prayer of all should be:

> 'Give us skill to point the arrow
> Of Thy truth, and when the dart
> Pierces through the soul and spirit,
> With Thy balm heal every heart."

"The Morning Star of the Reformation," as John Wickliffe is beautifully designated, left the scenes of earth at Lutterworth, December 31st, 1384. The fifth centenary of his death will, therefore, be celebrated throughout Christendom on the last day of 1884. To few men does the world owe so much as to John Wickliffe. In a corrupt and superstitious age he taught the sufficiency of the Bible, without priest or pope, to teach man all he wants spiritually to know; and the necessity laid upon man of studying God's Word. To facilitate this study he translated the Bible into the English language, and thus laid the axe at the root of the Romish tree. His was a sad and mournful life, because of the burden of ministerial responsibility, the ignorance of the multitudes, the superstitions of the Church and Papal opposition.

He loved the Bible as he loved his soul, and at his trial said, "Even though there were a hundred popes, and all the monks were transformed into cardinals, in matters of faith their opinions would be of no account unless they were founded on Scriptures." From these Scriptures only he sought light and comfort in his days of darkness and of grief. He was permitted to die a natural death, but his adversaries could not permit his body to rest. Forty-one years afterwards, by order of the Council of Constance, his remains were dug up and burned and the ashes cast into the brook Swift. The Swift, as Fuller says, "conveyed them to the Avon, the Avon to the Severn, the Severn into the narrow seas, they into the main ocean. And thus the ashes of Wickliffe are the emblem of his doctrine, which is now dispersed all over the world." "The righteous shall be in everlasting remembrance."

Our New Year's Greeting.—Some form of words to convey the compliments of the season will be used by many, even before this number of THE PULPIT TREASURY reaches the hands of our readers. But we know of no example of Christian greeting comparable to that which the beloved disciple writes to his friend Gaius. And as it expresses our own hearty good wish, we now send it to each one of those whose eyes may rest upon this page: "Beloved, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth."

"The Days that are Past."—As "few and evil" they were regarded by even the aged patriarch. But how many fine days among them—days full of means and opportunities, deliverances from evils and blessings from heaven, the excitements of conscience and the stirrings of the Spirit of God! Who can tell what report they have borne to heaven?

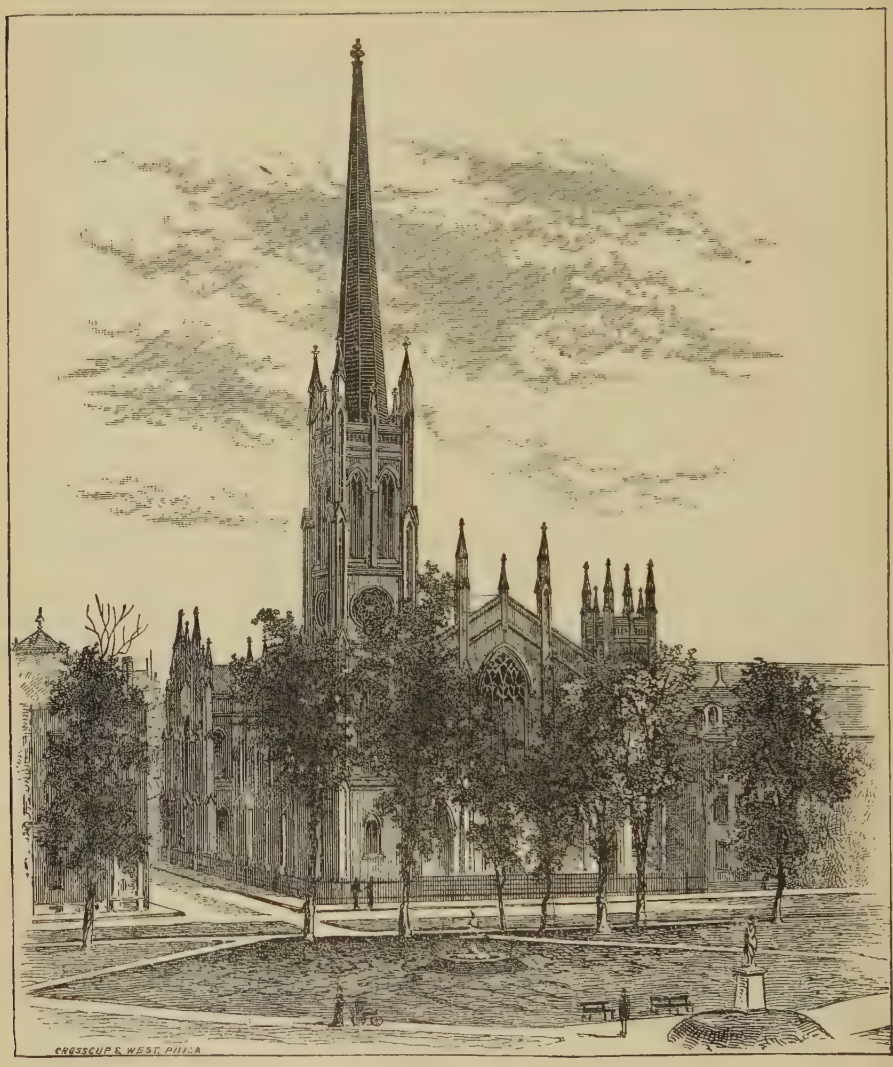
"Oh! the dark days of vanity! while here,
How tasteless! and how terrible when gone!
Gone! they ne'er go; when past they haunt us still;
The Spirit walks of every day deceased,
And smiles an angel, or a fury frowns."

"That which is to Come."—How few of the things which are to come are absolutely known by man! Nor may it be the part of wisdom to enquire too curiously about them. They are in the hand of the Father who has kindly and wisely concealed them. But whatever may be their complexion, we should be prepared to meet them in prayer, faith and hope, assured that God will make "all things work together for good to those who love Him," and each of those that love Him can truly say:

"My days of praise shall ne'er be past
While life, and thought, and being last,
Or immortality endures."

The Lamp of Michael Angelo.—History tells us that this celebrated artist wore a lamp on his cap to prevent his own shadow from being thrown upon the picture which he was painting. What a lesson to every worker for Christ! How often the effect of a sermon is lessened upon the hearer when he perceives indications of the preacher's self-importance protruding in his language, matter and delivery, when the pew sees more of the sermonizer than of the Saviour, and when the personality of the preacher seems often to supplant the Cross of Immanuel. This dark shadow of self spoils the work for Christ, is a hindrance to efficient service, and tends to rob Christ of His reward and of His glory. Surely the effigy and superscription on the ancient seal should be taken and used by all workers for the Master—the effigy of a burning candle, and underneath it the superscription, "I give light by being myself consumed."

Christian Work.—This will effect more for the masses than all other agencies combined. This is what the Gospel enjoins on all who have imbibed its teachings, would live under its influences and extend its blessings to others. This gives a demonstration of its truth that all can understand and appreciate, and will place before the people a recommendation of the divine origin and saving efficacy of Christianity surpassing all the books on "the Evidences" that can be written. "Living Epistles known and read of all men" are what is especially needed in these days of sermons and speeches and addresses of various kinds about the non-church going population of our land. All these are good in their place, ought to be continued and will be continued and increased in number, excellence and efficiency, but what is needed most, is a large addition to the tens of thousands of faithful Christian workers who will keep on, paying no heed to the noise of controversy, but with sword and trowel will labor faithfully, prayerfully, watchfully and continuously for the upbuilding of the city of God. This patient, quiet work will "tell" as surely as the leaven "tells" upon the meal in which it is placed. It cannot be arrested nor turned aside, nor extracted. It will do its work, "until the whole is leavened."



FIRST PRESBYTERIAN CHURCH, LAFAYETTE SQUARE, NEW ORLEANS.*

Erected 1856-57. Dimensions, 75 feet by 90 feet. Lecture-room in the rear, 42 feet by 75 feet. Sabbath School room above exactly similar. Height of Spire, 219 feet. Seating capacity, Church, 1,400; Lecture-room, 300. Total cost of Church and lots, $100,000.

BENJAMIN F. PALMER, D.D., LL.D., Pastor.

* For this illustration, also portrait of Dr. Palmer, THE PULPIT TREASURY is indebted to the courtesy of the publishers of "The Presbyterian Cyclopædia," Philadelphia, Pa.

Benjamin M. Palmer, D.D., LL.D.

Dr. Palmer was born in the city of Charleston, S. C., January 25th, 1818. He came of pious parentage and Christian ancestry, six generations in direct descent connecting him with the second company of Puritans that landed on New England soil. Three of these successive links were formed by ministers—two Congregational and one Presbyterian—the last, his own father, Rev. Edward Palmer, who died at Barnwell, S. C., September 30th, 1882, when within less than three months of his ninety-fourth year. His son is an inheritor of the physical vigor of his ancestors.

Dr. Palmer graduated in the University of Georgia in August, 1838, and studied divinity in the Theological Seminary, Columbia, S. C. In April, 1841, he was licensed by the Presbytery of Charleston, and in the autumn of that year was ordained and installed pastor of the First Presbyterian Church in Savannah, Ga. In January, 1843, he became pastor of the First Presbyterian Church in Columbia, S. C., and continued such until 1858, in connexion with that pastorate, holding the position of Professor of Church History and Polity in Columbia Theological Seminary. In December, 1858, he became the Pastor of his present charge, the First Presbyterian Church, New Orleans, La.

In 1852 the honorary title of D.D. was conferred on him by Oglethorpe University, Ga., and in 1870 that of LL.D. by Westminster College, Mo. In 1853 he was chosen to the chair of Hebrew in Danville Theological Seminary, Ky., just organized; in 1860, to the chair of Pastoral Theology, in the Seminary at Princeton, N. J.; in 1874, was appointed Chancellor of the South Western Presbyterian University at Clarksville, Tenn.; and, in 1881, was elected Professor of Pastoral Theology in the Seminary at Columbia, S. C. All these offers were declined, as also were numerous calls at different times to churches in the cities of Macon, Charleston, Savannah, Philadelphia, Baltimore and New York.

He was for years a Director of the seminary at Columbia, and from its inception of the university at Clarksville, and also, is one of the Directors appointed at the recent organization of the Tulane University, New Orleans.

He has sat as Commissioner in ten Assemblies, three of them old Assemblies before our late civil war, and was elected moderator of the First Southern Assembly in 1861. He was one of the founders in 1847 of the *Southern Presbyterian Review*, whose pages, especially in its earlier years, are enriched by contributions from his polished pen. Among his printed addresses are two delivered at the Anniversaries of the Bible Society in 1859 and 1880. His published works are "The Family in its Civil and Churchly Aspects," two volumes of sermons, and "The Life and Letters of Dr. Thornwell"—a model of biography in which with a loving and skilful hand he draws a finished portrait of this master in Israel.

His articles, signed "Presbyter," published in the *South Western Presbyterian*, New Orleans, and afterward in pamphlet form in 1869–70, contributed largely toward shaping the course of the Southern General Assembly at Louisville, in 1870; his sermons and addresses in 1860 and 1861 produced a profound impression, and exerted a widespread influence in that crisis that issued in the formation of the Southern Confederacy.

As a preacher, Dr. Palmer ranks with the foremost of his land and time. Though neither tall in stature nor large in person, yet, in the pulpit and on the platform, he so rises with the glow of his thought and expands with the warmth of his speech, that he impresses his hearers as a man of commanding presence. A voice round, full and sonorous, movements unstudied and free, gestures "suiting the action

to the word," a diction fluent and yet forcible, choice words distinct in articulation, finished sentences clear in enunciation, a nervous fire whose kindling found an outlet in impassioned speech, the light of his aroused intellect looking forth from eyes gleaming with the intensity of conviction and the fervor of appeal combined to make a born orator. Even in his early prime he reached the apex, attaining an easy eminence among declaimers.

But the spring of his perennial power lay in this, that these bestowments, esteemed as but the means to a great end and consecrated to a controlling purpose, were applied in giving truth expansion and adornment, in communicating thought and impressing belief. For while through them, he "spoke truths as if they were *truths*," behind and animating them moved a mind of the first order, which, earnest, active and cultured, became "thoroughly furnished" to its chosen work (essentially and by eminence *preaching* work) and which, holding its endowments and attainments well in hand, wrought these to such a symmetry, proportion and completeness that the impression of strength, grace and finish became uniform among his hearers.

An intellect subtle and searching was saved also from over-attraction to the refinements of a metaphysic vein, by the counter-action of a philosophic turn. So, too, in utterances arrayed in the garments of a graceful rhetoric, the attire adapted to his forms of finished thought, the purple and fine linen of speech are never suffered to cumber or obscure the figure they were intended to adorn. Illustration and incident, not wanting, are yet, not scattered with a lavish hand to dazzle or delight the sense, but dispensed with a judicious care to add the charm of light and life to that to which they are subsidiary and subordinate. This proportion and poise appear in his sermons (delivered without a manuscript, or the help of notes, the preacher passing in easy movement from side to side of the platform from which he speaks), in which proposition follows proposition, each related to the other by the tie of reasoning and clasped by bands of argument, while the unerring aim of a convincing logic, with wedge-like force, impels them to their destined end.

The seductions of new, unformed and pretentious systems, assuming the name and demanding the place of proved and settled science have never been misleading to him. He has ever walked firmly along "the old paths and in the good way," has "contended earnestly for the faith which was once delivered to the saints," and clings with the loyalty of a loving child to the creed crystallized by the fathers. "Avoiding these oppositions of science falsely so called," a diligent, devout and reverent student of the Word, his sermons are saturated with Scripture truth. Orthodox, evangelical and spiritual, with his whole heart he preaches "Christ crucified." In this lies his chief strength and crowning excellence.

Thus through this rare combination of physical and intellectual force, complemented by moral and spiritual power and completed in its influence by the purity and weight of a character clear in its offices, relations and trusts, his light "shines before men;" and has shined with undimmed lustre, for twenty-eight years, from the leading pulpit of the General Assembly of his Church, in the first city of the South, its far reaching influence through representative hearers, who, in the winter season, crowd its courts, covering the breadth of the continent, while his name and work are borne abroad by English-speaking people to other and distant lands.

Eminent, also, as a platform speaker and sought after for special occasions, to which he attracts large audiences of appreciative listeners, whom he holds under the spell of a master; anniversary and commencement sermons and addresses, discourses at sanctuary dedications, lectures before institutions and associations and in behalf of struggling churches and needy organizations, press their claims from every quarter, consuming time and entailing travel and toil. To these, as time and duties allow, habitual and willing response is given.

And when to all this is added his leading place in the general work and move-

ments of the Church, in her matters of internal counsel and domestic policy, and her affairs of outside interest and ecclesiastic conference; and, with these, his thoughtful and interested attention to the public good, his name and influence, his presence and advocacy freely given to promote objects and foster organizations formed to advance the welfare of his city and State, there passes in panoramic picture a life earnest and engaged, over which the inscription, "Well done, good and faithful servant," makes true record that, in the use of his "ten talents," he has "put his Lord's money to the exchangers."

A courteous, easy, unassuming gentleman, good, kind and generous, he bears the gracious and distinctive marks of "a vessel fitted unto honor, sanctified and meet for the Master's use and prepared for every good work." M.

Leading Thoughts of Sermons

Foundation Principles.

PRES. ALVAH HOVEY, D.D. (BAPTIST),
THEO. INST., NEWTON, MASS.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, etc.—HEB. vi., 1, 2.

By the principles of Christianity are meant the elementary truths, which may, from different points of view, be called the simplest and yet the most important, the latter seeming to have been the position they occupied in the minds of the ancient Hebrews. In their self-righteous condition, criticism, indecision and doubt were natural. Such was the state of mind toward which the words of the text were addressed. It is singular how events repeat themselves. Few of the startling changes which occur are wholly new. Even now teachers of religion are trying to lay again the foundations of the Christian religion; are searching for some broken round in the ladder to heaven; speak of religion as being still on trial; of the methods of salvation as not fully understood; are saying: "Let us not believe this mighty oak with its spreading branches has life, but bore into its trunk in a hundred places, and lay bare its roots." How would the sacred writers have characterized such teachers? Can you believe Paul would have considered a man a fit preacher who only half believed in Christian truth? He would have chosen such as are grounded in the truth. Witness his exhortation to Timothy. The religion of Christ was never meant by its author to be a matter of question or criticism. It was meant to bring joy by a simple act of trust in a Saviour; after the same manner as the sun gives light to live and see by, while it would be folly to try to comprehend the scientific principles by which that light is produced.

The six principles of the text may be divided into three groups: Repentance, baptism, resurrection. I will consider the first and last.

Through inspired teachers we have inspired teachings, and the writers of the Old Testament are referred to as inspired. Surely it is prudent to follow the example of our Lord, who used the Old Testament as a well of truth; and even so is the New Testament a work of inspiration. Repentance from doctrines of dead works is a change of mind, a turning from love of self to love of Christ. Repentance and faith are principles no Christian should wish to lay again, are unshaken, and bring rest and peace. Resurrection from the dead and eternal judgment are also foundations clearly laid.

The resurrection was preached as a fact by the disciples from the beginning. It was not until some of these began to waver that Paul repelled attacks upon it, and in his famous chapter he dwelt chiefly on results without regard to means. It was enough for him to know it as a central fact, and a hundred questions are left unanswered. We can never reject it and be Christians; it is better to rest on the testimony of the sacred writers and allure

others to our side. What is understood by eternal judgment? Plainly the text places the judgment after death and the resurrection, as does Revelation. The judgment is eternal because it will never be changed. The unjust will be unjust still; the holy will be holy still. Christ will be the judge, and will judge in righteousness, according to the deeds in this life. There will be no acquittal because of conversion after death. The Scriptures refer to the manner of this life. On the other side a great gulf separates the good from the bad, and the reasons for such judgment will be so satisfactory that seraphim will forever sing: "Holy! holy! Lord God!"

I would not at all ask you to believe these things without evidence; but we ought to regard some things as settled. Speculation is not our business. Criticism is not our life. See what religion has done for millions, and seek to pour this light into others. The principles of our faith are eternal, are settled. It is not narrowness to believe this, but breadth and stability. The principles of our religion have not changed for eighteen hundred years, and, should the waves of error sweep against them for as many ages, the foundations of our faith would be still unshaken. It has no more reason to fail than that gravitation should fail. Brethren, I commend these central truths to you as strong pillars on which to rest and bring others to rest. Do not waver, and God will be with you.

The Preacher's Theme.

By Phillips Brooks, D.D. (Episcopal), Boston.

He preached Jesus and the Resurrection.—Acts xvii., 18.

Paul had preached the Gospel in Asia and now had passed into Europe. We can hardly conceive the contrast between his teachings and that to which the Athenians were accustomed; that was vague and mystical: his was clear and positive. Thus there is no wonder that they gathered around him and listened to him, though there was a great multitude that felt they did not understand him. He was teaching them of a person and a fact; Paul stood forth and told them of Jesus and the resurrection, of His dealings with the human heart. And there can be no teaching in the world that does not proclaim a person and a fact; no teaching that will take hold of the hearts of men that does not speak of the human heart, of the lives and interests of men and of the things which come to them in this world. As we try to get hold of the teachings of Paul we find that they are Christ and the resurrection—the man and the fact.

How wonderful is the fact of man as we look upon it. He is not simply the result of his experience, but his nature lies behind it developed and ripened and fulfilled by those things which have happened to him in that life which he has been living since he came into the world; he is a person and a fact. So when Paul dealt with the Athenians he declared to them not simply Jesus but Jesus and the resurrection. He said to them: "I come to tell you of a man who is risen from the dead; I have come to tell you of the power of that man intensified by His resurrection from the dead. What does it matter to me except I tell you of the resurrection of Jesus? I come to tell you of Christ who lives forever, of Christ who has died and passed through death." Certainly there was rich meaning in these words; in the preaching of Paul there was some hope—not Jesus only, not the resurrection only, but Christ; the living Christ; Christ with His life intensified by His passage through death.

There was evidently something about Paul's teaching that touched them deeply. Indeed, he spoke to them of what men of all ages had dreamed of—of a man who had passed through death, and brought His experience to bear upon us by coming out of that apparently destructive event and telling us of that at which all our race has been shuddering; Who had shown us not only that human nature survives death, but that it comes forth from death with a renewal of its power; that death is an enrichment and increase of vitality. Christ came and brought these tidings, and it was as possible for Paul to think that death is destruction as it is for a man who sees his brother swim across a river to think that that river is necessarily destruction to

those who go into it. Christ's resurrection lifts a great fear off the soul.

And yet, great as has been the advance the world has made under the inspiration of the living Christ, no doubt there has come a certain dread into the death because of what Christ has revealed to us. He has made it both less and more terrible, because He has made it a real experience. He has not allowed it to remain the end of life. He has made it less terrible, because He has shown us the life beyond it. He has made it more terrible because it is the summing up of our experience for the living which lies beyond. All who receive His teaching know that something more than His personality lived and died and rose again; they know that Christ is the centre and heart of all human experience; therefore, they know that all that is vital is associated with Christ; therefore, when His vitality rose from the dead, it was the great testimony of the way in which our vitality is stronger than mortality; in which life is stronger than death.

Faith in its Manifestations.

By Prof. Francis L. Patton, D.D., LL.D., Theological Seminary, Princeton, N. J.

If I may but touch His garment I shall be whole. —Matt. ix., 21.

We may regard the act of this woman as an expression of her faith. Faith is a simple thing as an act. You exercise it when you consult your lawyer or physician. It is a simple act of faith when the bride at the altar gives herself to her husband, but no human power can estimate the confidence she has in him. In religious experience, acts of faith are simple enough, but behind them there is a mental state which is mysterious and sublime.

Great faith is compatible with great modesty. You may have great faith before God, yet great fear before men. There is a tendency in some quarters to regard the faithful Christian as one who talks much about his experience, and to look with distrust on one who says little or nothing about his experience.

Great faith is compatible with great ignorance. The woman thought she must touch Christ. In this her theory was wrong. Some magnify knowledge. Others magnify faith and take ignorance as its synonym. We could not believe in Christianity if it were not well attested, rational and able to stand investigation. There is a great difference between profession of faith and the practice of faith.

The woman's faith is implied in her action. She did not think of confessing it. God honors the state, but not the mere act, or feeling without the state. We are not saved because we are holy, but holy because we are saved. Faith saves and then becomes a motive to holiness.

Open and Secret Christians.

By Wm. M. Taylor, D.D., LL.D., Broadway Tabernacle (Congregational), N. Y.

The same came to Jesus by night, etc.—John iii., 2.

There are always in a congregation some whose sympathies are with the Church, who accept Christ in their hearts, but do not confess Him openly. The Church has its hypocrites, but so has the world: for there are men who seem to lead a worldly life whose inner life is turned toward Christ. I admit that there are such men; but they make three mistakes in their position.

They overestimate the value of worldly friendships. How much will your friends among the men of the world sacrifice for you? They will desert you when your purse fails.

These silent Christians overestimate the effect of confession on friendship. It will not drive away a true friend. What hurts us most is ridicule. Learn to live above it. Christ suffered the meanest insult. His followers have often sealed their faith with their blood.

Such Christians underestimate their own strength. They are afraid of falling after they have made a public confession, and of giving opportunity to scoffers to blaspheme. They put too low a value on the strength Christ gives for every crisis. At the moment of danger Joseph of Arimathea came forward. His bravery gave Christ burial; his charity gave Christ a tomb. Is there a danger now that calls these silent Christians to come forth? There is, though this age is no worse than many others.

Our literature is full of a lofty scorn, a condescending pity for Christianity. Many of our scientists are materialists. It is time to be brave and outspoken. Christ is polarizing the world; there are but two classes of men.

Hindrances to Home Religion.

By J. L. Withrow, D.D. (Congregational), Boston.

But as for me and my house we will serve the Lord.—Joshua xxiv., 15.

The leading hindrances of the present day to home religion are:

I. The want of a vivid sense of God, as personal and present.

II. The loose manner in which the present home life is conducted.

III. The diminished regard for the Sabbath.

IV. The overlaying of the Bible and the family altar by the newspapers, and especially the Sunday papers.

V. The dispersion of families among churches having different views of divine things.

VI. The division of families on the line of Christian discipleship.

VII. The lack in some homes of an expressive and impressive piety in such as do profess to be believers, such as will quietly control and at last convert the household.

A WYCLIFFE MANUSCRIPT.

By O. A. Bierstadt, Astor Library, New York.

John Wycliffe died December 31st, 1384, so that the semi-millennial anniversary of his death occurs on the last day of this year. In memory of England's earliest and greatest reformer the British Museum has recently gathered together such of its manuscripts and books as relate to him and shown them to the public in a Wycliffe Exhibition. It may not be generally known that New York City has at least one element of such an exhibition in a Wycliffe manuscript presented by Mr. John Jacob Astor to the Astor Library.

Wycliffe's life was one long struggle for right and reform; he was ever active in the cause of true religion; but his best work was the translation of the Bible. It did more than all else to extend his influence for good, and it was the one deed that has immortalized his name. Parts of the Bible, and the Psalms in particular, had been metrically paraphrased or rudely translated before his time, but it was reserved for Wycliffe and his followers to publish the Scriptures complete in English for the first time, to give the common people a Bible in their own language in place of the Latin version that was intelligible to scholars alone. The translation of the New Testament is thought to have been the work of Wycliffe himself, and he doubtless finished also the version of the Old Testament, which another hand had begun, the whole Bible being thus first translated about 1380. Not satisfied with his work, Wycliffe probably inspired an immediate revision, which was not completed until about four years after his death. But the earlier version was the only genuine Wycliffe one, the latter being simply a Wycliffite version or the work of his followers.

The publication of a book in the fourteenth century was very different from what it has become since the invention of printing. Then publication meant a multiplication of manuscript copies of the whole or a part of the work, and patient scribes had to toil over every vellum page, relying for their remuneration upon the patronage of the rich and the learned. That the first English Bible was in great demand and was a success is shown by the fact that no less than about one hundred and seventy manuscripts of it have survived the ravages of time and man, most of them, however, being of the later Wycliffite version. Of the genuine early Wycliffe version of the New Testament but seventeen manuscripts are known to be in existence; fourteen of these are in great European public libraries, two are

in the private collections of English noblemen, and one is now in the Astor Library. The last mentioned is on vellum, was probably written about 1390, and is a small folio volume with two columns to the page. It contains the New Testament complete and is in an excellent state of preservation. It was formerly in the library of the late Thomas Banister, Esq., of the Inner Temple, London, was collated throughout by the Rev. Josiah Forshall and Sir Frederic Madden for their great edition of the Wycliffite versions of the Bible, and furnished the only available text for the prologues to some of the Epistles. When Wycliffe was formally declared a heretic, his writings were liable to be burned and destroyed, and the possession of one of them was doubtless attended by no small peril. It was quite natural, therefore, for the owner of a Wycliffe manuscript to appeal to some great personage for protection, to have his property made safer by some noble signature. The manuscript in the Astor Library bears the autograph of Humphrey, Duke of Gloucester, which may have saved it at many a troubled period and have enabled it to survive for almost five hundred years. In all respects this Wycliffe manuscript is worthy of notice and it is particularly interesting at this time.

HINDRANCES TO PULPIT TEACHINGS.

By Austin Abbott, Esq. (Congregational), of the New York Bar.

No. I.

I suppose we all agree that the pulpit affords the great opportunity of usefulness. The preacher stands before hundreds, perhaps thousands of persons, who are prepared to receive from him instruction and counsel upon the most important of all subjects. But he stands in a difficult position. Thousands of eyes centre upon him, and every peculiarity of movement or utterance enters into the impression made upon his hearers; and fastidious and finical taste on their part often takes advantage of external appearance or manner of speech, to supersede their attention to what he seeks to convey. I do not suppose that a layman can offer any very valuable suggestions as to the methods which the preacher should pursue; these methods are not only more carefully studied by him than they can be by the layman, but they are also the results of his own experience, and the peculiar phases of his own gifts. The preacher's methods are himself, wrought into his work, if he throws himself earnestly into it; and I take it that every man must, with the best circumspection he can use, work out his own methods in his own way.

If I can suggest anything useful to you in connection with this subject, it would be to point out the vital importance of the worship, considered in connection with the sermon; and to ask your attention to some obstacles which hinder the influence of sermons, and which cannot be overcome without more attention to the worship. I do not propose to lower the standard, or diminish the time or labor given to the sermon; but I suggest the vital importance of raising the standard of the worship. I would maintain the work of the preacher at the highest level of ability, power and effectiveness, but I would bring up also the worship to the same plane. If I am not mistaken, the most important method of enhancing the influence of the sermon is by more adequate attention to the other part of the service. That which should be the worship is often called the "preliminary services;" and this unfit designation suggests the grave mistake I desire to point out.

I cannot now speak as I would of the worship, considered in and of itself, as a public expression of thanksgiving, reverence, contrition and praise, but must limit what I have to say to enforcing the proposition, that the sincerity and heartiness of the worship enhance the preacher's opportunity. I do not advocate a conventional solemnity. I would be un-

derstood as emphasizing the importance of joyful thanksgiving, glad reverence, tender and sweet contrition, and genial and smiling praise.

Among the obstacles which the preacher has to meet, there are some, I take it, to which he is never to yield: the sensational appetite of transient church-goers, who crave only that which it is no part of his proper purpose to furnish; the disposition of listeners to indulge in a finical criticism, which pays no regard to the substance, and exaggerates every trivial detail of manner into a subject of debate; and above all, the self-consciousness of the preacher himself. These things, I take it, he must rise above as well as he can, never ceasing his effort to preserve his superiority to them.

There are other obstacles which he must recognize so as to adapt himself to them. He should consider the degree of ignorance of his hearers, their unfamiliarity with the subjects on which he is to speak. He should consider that he has before him a great diversity of listeners—very young people, and very old; the feeble, the infirm; those who are weary with watching, or perplexed with business; those whose minds are in the whirl of some excitement. He should endeavor to form some idea of the endless variety and varying intensity of the adverse interests which engage their minds and have entangled their thoughts, and from which he is to endeavor to call them off, if he can, for the purpose of the impression which he wishes to make. Does not the pastor who knows something of what his people are thinking about—not, perhaps, by knowing a multiplicity of specific instances, but by knowing enough instances and by general observation—and who comes into his pulpit with his mind filled, as was that of the Master, with the consciousness of the moral needs of those whom he is to address, find, in this preparation, the best means of adding force and effectiveness to the lesson he has for them?

Next among the obstacles which we hearers present to the work of the preacher, I should mention the growing disposition to rapidity of thought. There has been a great change, in this respect, in the mental processes of men generally within the past generation. Secular transactions are now done in a few moments which formerly took days or weeks to mature. Men think quick, speak quick and expect an answer quick. What formerly involved deliberation, discussion, letter-writing, waiting for an answer, and finally drawing up a formal contract, is now done in a few words on a couple of telegrams, or by a question and an answer. It is touch and go. Clergymen should not infer, because men are restive under long sermons, that there exists a disrespect for religion; men do not want to hear anything long. A man may be very much interested in a bargain, and be very much bored if you want to talk to him half an hour about it. He is bored, not for want of interest in the subject, but because of this modern rapidity of thought; he wants to go through it, and take up something else. Now this, which is a very marked characteristic of men of business in the great cities, is significant of a general tendency which all trained minds feel. Hence superfluity of talk, unnecessary slowness and unnecessary amplification of details are more tedious now than they ever were. In order to hold the attention of laymen, the preacher should remember that the universal tendency of thought now is quicker than it was when he was in the seminary.

Let me not be understood as suggesting that a preacher should adopt a rapid method, and strive to attract attention by a quick, nervous, hurried style. On the other hand, I believe that, on account of this tendency, he should the more use a deliberate, well considered and distinct manner. Nor do I mean that he must necessarily shorten his time; but if I am not mistaken, hearers who will give willing interest to his treatment of a subject when he goes straight through it from end to end, will cease to follow when he wanders around it, talking about it and about it, in a circle.

The next obstacle that I would mention is the wearisomeness of trite ideas. There is a curious distinction here, which the metaphysicians can explain better

than I, but which I speak of only from observation, and therefore with some reserve, because I have not seen it discussed by psychologists; it is that, while intellectual processes go forward by successive steps, which must be rapid in proportion to the mental habits of the person, moral states, such as the affections and dispositions involved in religion, are more continuous in their nature. The law of ratiocination is movement, and delay and repetition become tedious. The law of faith is repose, and admits of steadfast contemplation. This appears to be a distinction which contrasts the affectional nature generally with the intellectual. To use a very homely illustration, if I come into the breakfast-room every morning and say, "Good morning; I am glad to see you," this might go on for a year, and the three hundred and sixty-fifth time the greeting would be just as fresh and agreeable as the first, perhaps more so from endearing familiarity. If, on the other hand, I should begin with a syllogism—a little argument, no matter how true or how sensible; if I should say that I ought to be very glad to see you, for this reason, and for that, and for the other; or that we ought to be very grateful to God this morning, for this reason, and so on, it would not continue for a week before they would say: "Well, isn't he going over this pretty often?"

This brings us back to the main thought with which I started—that it is in the sincerity, the freshness, the elevation, the dignity and the earnestness of the worship that the preacher will find the fulcrum for the power of his sermon. Reverence, thanksgiving, contrition and praise are never trite, although arguing about them may be; and hymns and prayers that argue may quickly become stale by repetition.

I believe that this is too little understood, and that clergymen often, by the opposite policy of endeavoring to reduce the entire service to one connected, intellectual process, half weary the minds of the congregation by what they call the preliminary services, before they have commenced the sermon. There may be some advantages in such a method, but so far as enlisting and holding the attention of the congregation during the sermon are concerned, there can be no doubt it is a mistake. If the worship be considered by itself as a thing which is not to be dominated by the sermon, the contrast will aid the effect of the sermon; but subordinating the worship to the sermon, as is commonly done, only enables the quick-thinking men in the congregation to anticipate the sermon, and, to use one of their expressions, "discount its effect" before they have heard it.

(*To be continued.*)

A MISTAKEN BIBLE OF THREE WORDS.

By President Wm. W. Patton, D.D., LL.D. (Congregational), Howard University, Washington, D. C.

We sometimes give the name of a book to a brief embodiment of its leading doctrines or ideas. Thus one might say that Macaulay's "History of England" is a "Defence of British Whiggery;" or that Calvin's "Institutes" is simply "Predestination reduced to System." Similarly the idea entertained by certain persons or classes of the doctrines and duties of religion might be set forth as their Bible. It might be affirmed of a Romanist that his Bible is a single sentence misconstrued, to wit: "Thou art Peter, and on this rock will I build my Church;" or of John Wesley, that "Free Grace" constituted his Bible. Suppose we come across those famous words of Matthew Arnold, in his "Literature and Dogma," in which he declares that "Israel and the Bible have a specialty for righteousness, for making us feel what it is, and giving us an enthusiasm for it," and adds: "Take a course of the Bible first, and then a course of Benjamin Franklin, Horace Greeley Jeremy Bentham, and Mr. Herbert Spencer; see which has most effect, which

satisfies you most, which gives you most power. Why, the Bible has such power for teaching righteousness, that even to those who come to it with all sorts of false notions about the God of the Bible, it yet teaches righteousness, and fills them with the love of it; how much more those who come to it with a true notion about the God of the Bible!" Who that reads this will fail to see that it might naturally be affirmed, that Mr. Arnold's Bible is summed up in the one word, "Righteousness"?

And thus it is that, in another sense than that of possessing a volume of the Sacred Scriptures, we all have our Bible. That blessed book practically stands for some one leading idea to our minds; and we see that the same is true of our fellow-believers. What that idea is, whether it be true or false, is of no small consequence to ourselves and to the cause of religion. For the Bible practically amounts to only what we make it mean and represent. What it stands for, in our mental conception and use of it, that it is to us, and often that it will be taken to be by those who are influenced by our words and deeds. Now a mistaken or false condensation of the Bible may easily occur, through peculiarities of opinion and character, and to an unfortunate illustration of this I would draw attention, in the case of those whose Bible seems to have shrunk to three words: "THOU SHALT NOT!" Thoughtful persons have long noticed this class of Christians, who go around with such an alarmingly abbreviated Bible, and consequently are compelled always to preach from one text, to the sorrow and often to the disgust of their unfortunate hearers. Their vision is keen to detect forbidden acts. Meet them where you will, their monotonous voices are ever heard, speaking on the same theme, dilating on the stern prohibitions of the Word of God. Young and old, saints and sinners, are fed (or starved) on this single article of spiritual diet. Their very faces come to have a severely negative expression, and their always prepared answer, with reference to inquiries concerning natural merriment and enjoyment is, "No! That is worldliness and sin."

Let it now be observed, that they never seem to be aware that this is precisely the attitude which Satan wants them to assume. It was his first and, alas! but too successful device, in dealing with man, to make it appear that the whole revelation of God's will was simply, "*Thou shalt not.*" His opening inquiry of Eve was: "Yea, hath God said, *Ye shall not* eat of every tree of the garden?" He well knew that if he could place God's Word in the light of a mere restriction, he would gain a decided advantage; God would then appear as the enemy of human happiness. And he has followed up this policy, from that day to the present, ever suggesting that God's law is a prohibition of enjoyment, and that obedience to it is bondage. Of course this is the reverse of the truth, and does cruel injustice to a loving God, who takes delight in the happiness of His creatures. Why, then, should we fall into a spirit and adopt methods which play into the hands of the great adversary? Why not, rather, take a hint from his mode of attack, and dwell on the positive, permissive and eminently joyous side of the divine revelation?

For, let it next be observed, that this sadly abbreviated Bible is a great perversion of the true Bible, which has no such merely negative character. It opens with a very proper and discriminating answer, which Eve made to the adroit suggestion of the tempter: "We *may* eat of the fruit of the trees of the garden." The whole vast garden of delight was before them, with its pleasing variety of fruits purposely placed within their reach; and the prohibition attached to but a single tree. This is a good epitome of the contents of the Bible, which permits the wide and joyous range of all innocent, healthful, beneficent action, and forbids only that which is harmful to ourselves and others. It has indeed a Decalogue, which is made up of "Thou shall not" in ten forms—a fact which has furnished occasion for the misapprehension in question. But the Decalogue is just one two-thousandth part of the Bible; it was given as a brief summing up of necessary information as to what would injure and destroy human happiness; and it is only sin which finds

it in the way, and makes it seem so conspicuous. A fence around a field often makes more show than the precious crop which it guards; especially in the eyes of the rapacious animals on the outside, who seek access to the crop. The owner thinks of the crop, and the animals of the fence; just as the banker values his money, while the would-be robber frets over the prohibitory vault and safe! No; the Bible is not all Decalogue, while even that is a safeguard against evil. It assures us that God Himself is Love, that our whole duty is summed up in love, and thus that the universe was created for happiness.

Furthermore, the good men who carry that diminutive Bible made up of negatives, and quote from it on all occasions, ought to observe the injurious effect produced. It repels, when there might be an attraction. The use of it shows sad lack of skill in dealing with mind. Anything positive has a great advantage over anything negative. Therefore in "overcoming evil," make use of "good." Not long since, Captain Pratt, who is accomplishing such wonders in taming the wild Indians, in the Government school at Carlisle, Pa., told a capital story in a public meeting. Some newly arrived Indians were fond of getting together and singing savage songs and beating the tom-tom. This he did not prohibit, though some good people thought it scandalous, because he did not know exactly what to substitute. He did not want to employ a negative instead of a positive. But soon a present was made of a set of musical instruments and drums for a brass band, and the Indians were instructed how to make civilized music, to their great delight. And that, said Captain Pratt, was the end of the savage songs and tom-toms. What a true philosopher he was! How well it would be if parents and teachers were more often governed by the same idea in their management of children; and if ministers and elder members of churches made a wise application of it to the guidance of the youth of their congregations. One loving invitation to the enjoyment of positive good is worth more than a volume of warnings and prohibitions, even as the Golden Rule of Jesus will go further towards making character than the Decalogue of Moses.

THE CHAUTAUQUA SCHOOL OF THEOLOGY.

THE FLORIDA CHAUTAUQUA, at Lake de Funiak, Fla., Winter Session, February 10th—March 3d, 1885.

During the summer of 1884 several Sessions of the School of Theology of the Chautauqua University were held in the United States, the more important of which were at Mt. Lake Park, Md., Island Park, Ind., and at Chautauqua. The Managers of the FLORIDA CHAUTAUQUA, impressed with the importance of the work accomplished at these Sessions, began negotiations with a view to securing a Winter Session of the School at LAKE DE FUNIAK.

The arrangements, at a large expense, have been completed, and that "Chautauqua" in some of its most valuable features will be reproduced upon the beautiful shores of this lake.

The Rev. ALFRED A. WRIGHT, A.M., of Boston, Dean of the Chautauqua School of Theology, has been engaged to personally conduct the entire number of Exercises during the Session. The Clergy and Laity of the States patronizing the FLORIDA CHAUTAUQUA are to be congratulated upon this engagement, and upon the unrivalled opportunities and privileges to be afforded by the Winter Session of this famous School.

Space will only permit us to say that the various departments of the CHAUTAUQUA COURSE, viz.: *Hebrew* and *New Testament Greek*, *Doctrinal Theology*, *Practical Theology*, *Sacred Oratory*, and *Christian Art*, will be fully covered by Lectures, drills, illustrations, etc., as each department may require.

NOTE.—1. Notwithstanding the extra-

ordinary character of the programmed Exercises, students will be entitled to all the privileges of the Session, on payment of a merely nominal fee of Five Dollars.

2. Laymen are eligible to these privileges upon the same terms as Clergymen.

3. Persons who intend to be present at this Session will receive full instructions by addressing the *Dean*.

4. For detailed information on any points not herein covered, address either the *Superintendent of Instruction*, Rev. A. H. Gillet, Cincinnati, or the *Dean*, or Rev. James W. Lee, *Registrar*, Rome, Georgia.

HELPS IN PASTORAL WORK

Answering to Roll-call.

By T. L. Cuyler, D.D. (Presbyterian), New York.

Being present at the communion service in a Presbyterian church lately, where new members were admitted on confession of their faith, I observed how stringent were the vows which they took upon themselves. It was an enlistment for life, and with many solemn promises to their Lord and Master. They evidently regarded the Church as something more than a social club or a society for mental culture. The whole sacred ceremony recognized the Church as a heaven-ordained institution—a band of Christ's blood-bought followers, united for His worship, for His holy service, and the upbuilding of His kingdom. Joining a Christian Church is not a matter of whim, nor is it a temporary arrangement. It involves heart-surrender to Christ, a solemn agreement to perform certain duties and a permanent, ever-present obligation to follow Christ everywhere. The relation is as specific as wedlock: the woman I marry is my wife, the Church I join is my Church. What would be thought of the soldier wearing Uncle Sam's blue uniform, and yet not seen at the drill or answering to the roll-call of his company? How long would his name be allowed on that regimental roll?

Yet it is notorious that thousands claim to be regular and loyal members of our Churches who rarely respond to any of the calls to social worship, or spiritual work. They would make a prodigious outcry if their names were dropped from the church register, or if they were debarred from voting at a contested election, or if when poverty overtakes them they were ignored by the church deacons. But practically they are "dead heads," and their tie to the flock of Christ is as brittle as a cotton thread. Why? The real secret, we suspect, is that their tie to the Lord Jesus Himself is about as brittle and worthless. Having no deep soul-root into Him, they do not grow; having no specific pasturage, they are not fed; having no marked and defined province or post of Christian activity, they become as hopeless as tramps, and as unproductive as weeds. If the pastor's heart aches when he sees them, what must the Master think of them? Solemnly ought every such church member to face this question—Will that Lord to whom I made my vow, actually receive me when I present myself for admission to heaven?

As an actual fact, the Christian who is loyal to Christ is commonly loyal to that specific regiment or company in Christ's army in which he is enrolled. Every Christian ought to belong where he goes, and go where he belongs. His growth in grace, his comfort, his influence, and his effective usefulness will depend upon his fidelity to his own church, and to the sense of responsibility which he feels right there. His spiritual roots are there, if he has any; his influence casts its shadow—larger or smaller—there; the fruits of the Spirit which he produces are a part of a harvest of that particular field. Brother Steadfast and Brother True-as-steel and Sister Perennial are the sort of church members that warm the cockles of a pastor's heart. "Brethren," exclaimed glorious old Pastor Paul, "My joy and crown! so stand fast in the Lord, my beloved!"

Every minister soon discovers who are his minute-men who always answer to the roll-call; and he also finds out who are the dress-parade troops and who are the shirks. In the old Theban army was a "Sacred Battalion" who swore to stand by each other and to follow their flag until the last drop of blood was shed. Where one was, all were; their phalanx was a solid head of steel. So doth the pastor rejoice in and rely on his sacred battalion. They are weather-proof and fire-proof; they consult conscience and not the clouds on Sunday morning. If the minister can turn out to preach, they can turn out to hear him and to help him. Jesus will be there at any rate; the eye that saw recreant Peter and absent Thomas will scan the assembly and note the absentees. God's house and the prayer-meeting are the home of the genuine disciple—for home is where the heart is. Work for Christ is a privilege, and not a penance. To find Christ, they do not straggle into some other place than the one appointed; where the roll of their own organization is called, there they promised their Master to be, and there they respond with their hearty "Here Lord! now what wilt Thou have me to do?"

There is a certain inevitable amount of scattering among all our church regiments during a certain season of the year. Changes of residence are frequent in our migratory communities. Sickness disables some, and death is busy in striking names from the rolls. But this is a good time for every enrolled member of Christ's redeemed host to inquire of himself or herself—Am I at my post? Is the girdle tight, and the foot on the track, and the eye on the Master, and the ear open to His commands, and the heart ready to answer "Here?" Some very feeble Christians will reach heaven; many there will be ashamed of past indolence and cowardice; but there will be no room there for deserters.

AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY.

The Institute holds regular meetings at its rooms, No. 4 Winthrop Place, on the first Thursday of every month, from October to June inclusive.

The first meeting of this season was on October 2d, and was well attended. The devotional exercises were conducted by Rev. Edward P. Thwing, of Brooklyn. The paper of the evening was by Dr. Charles E. Stockton, of Newark, N. J., whose subject was "Great Believers." The speaker's object was to show that great leaders of thought and progress in all ages, and in our own especially, so far from being skeptics, were firm believers in a Supreme Being who has created and guided all beings and all things.

The Second meeting of the season, held November 6th, was opened with reading of Scripture and prayer by Prof. Henry M. McCracken, of the University of New York. A large gathering greeted Prof. E. P. Thwing, of Brooklyn, President of the Academy of Anthropology, in New York. His subject was, "The Involuntary Life in its Religious Bearings; or, The Biblical Trance Interpreted in the Light of Modern Science." Although the discussion of this subject is often considered as tending to Spiritism, Prof. Thwing claimed that the phenomena demand careful and prayerful investigation from the friends of Christian Philosophy.

On December 4th, after the devotional exercises, which were conducted by Rev. Dr. Wilbur F. Watkins, Prof. Edward J. Hamilton read a paper entitled, "A New Basis for the Philosophy of Conviction."

Professor Hamilton argued that the doctrine of belief was the essential part of mental science, and that part from which every system of metaphysical philosophy—whether materialistic, idealistic or intuitional—took its character. He showed that this doctrine was under discussion among every school of thinkers, and then he sketched briefly the leading theories on this topic—viz., that of Aristotle, that of Locke and Leibnitz, and that of Mill and Spencer and of Immanuel Kant.

All these the speaker found unsatisfac-

tory, because they made conviction arise from a synthesis of thought, and to be essentially of the nature of synthesis. He denied that belief was of the nature of thought at all, though it was "conditioned on thought." He defined belief as "an exercise of mental confidence in connection with existential thought." This latter he divided into two kinds or classes, in one of which, he said, "we think (or conceive) of a thing as existing, while in the other we conceive of a thing as non-existent." He controverted the teaching of Sir William Hamilton, President Porter, Professor Bowen and others, that "we can think of things only as existent," and contended that we can think of things as non-existent, meaning by this that we can combine the conception of the nature or form of a thing with the conception of non-existence, and so form the idea of a nonentity.

This meeting was very largely attended, and in the audience was a number of notable philosophers who spoke after the lecture.

Each meeting, indeed, is well attended by an attentive company of thinkers who discuss the lecture after its delivery, and ask questions of the speaker, or freely express their assent and dissent. The lecturer thus has an opportunity of explaining what may have been not fully understood, and of elucidating what appeared obscure.

The meetings are open to all, whether members or not: all are gladly welcomed both to listen and discuss.

Questions of the Day

Sabbath Observance and Vital Religion.

By Bishop John Charles Ryle, D.D. (Episcopal), Liverpool, England.

No. V.

I regard this branch of the subject as of vast importance. I am thoroughly convinced that there is a deep, inscrutable connection between the Sabbath and vital religion.

(1) I begin by saying that the necessity of setting apart a certain portion of time for religion is a principle which seems admitted by the universal conscience of mankind, even among nations which have enjoyed no special revelation from God. Mohammedanism has always appropriated Friday to public devotion. Heathenism, in its most organized form, has always had its periodical festivals. When Jeroboam, King of Israel, renounced the worship of Jehovah, he found it necessary to have some kind of worship, with its place, time, and priesthood. When the Emperor Julian abandoned Christianity, he saw the advantage of introducing into the temples of idolatry a sort of system borrowed from the Christian Church. When the French in the first Revolution rejected Popery and set up the religion of so-called "Reason," they had their temples and decades of time for promoting their new faith. All these are telling facts which it is hard to explain away. They all testify to a deeply rooted feeling in the human heart, surviving even the Fall, that you cannot have a religion without regular times for its practice. And if this great primal principle is recognized by men destitute of revelation, how much more powerfully ought it to be recognized by those who live under the light of the Gospel. In plain words, religion never exists where there is no time set apart for it. There can be no religion without worship, and no worship without set times.

I know well that many say that "religion does not consist in keeping days and seasons." I agree with them. I am quite aware that it needs something more than Sabbath observance to save our souls. But I would like such persons to tell us plainly what kind of religion that is which teaches people to keep no days holy at all. It may be the religion of poor, corrupt human nature in its darkest state, but I am sure it is not the religion of revelation and an enlightened conscience. It is not the religion which tells us that we "must be

born again," and believe in Christ, and live holy lives. Revealed religion teaches me that it is not quite so cheap and easy a thing to go to heaven as many nowadays seem to fancy, and that it is essential to our soul's prosperity that in every week we give God a day.

I know well that there are some good people who contend that "every day ought to be holy" to a true Christian, and on this ground deprecate the special sanctification of the first day of the week. I respect the conscientious convictions of such people. I would go as far as any one of them in contending for an "every-day religion," and protesting against a mere Sabbath Christianity. But I am satisfied that their theory is unsound and unscriptural. I am convinced that, taking human nature as it is, the attempt to regard every day as Lord's Day would result in having no Lord's Day at all. None but a thorough fanatic, I presume, would say that it is wrong to have stated seasons for private prayer, on the ground that we ought to pray "always." And no man, I am persuaded, who looks at the world with the eyes of common sense, will fail to see that, to bring religion to bear on men with full effect, there must be one day in the week set apart for its business.

(2) I say, in the second place, that the history of Christ's Church in every age supplies abundant proof that there is an inseparable connection between observance of the Lord's Day and a healthy tone of Christianity.

In the first six centuries, a student of the early Church writers will find that the honor of the Lord's Day was frequently upheld in the writings of the Fathers, and enforced by the decrees of Councils. Against Sabbatizing, or keeping a Jewish Sabbath, there are many testimonies; against a reverent use of the first day of the week, none. Those who care to investigate this branch of the subject will find it well worked out in Gilfillan's exhaustive volume on the Sabbath.

When the dark ages began, and for many centuries Christendom was overwhelmed with a flood of ignorance and superstition, the Sabbath suffered like every other part of scriptural religion. It was practically superseded by man-made feasts, and festivals, and holidays, and its right use, like that of the Bible, dropped out of sight. It is a curious fact, and one worthy of remembrance, that the Church of Rome, since her first departure from the faith, has rarely proved herself a friend to Sunday. "I speak as to wise men; judge ye what I say." If the Romanizing party in the Church of England ever gets the upper hand, we may depend on it we shall soon have to say farewell to a really holy Sunday. An exaggerated reverence for Saints' days and Church festivals, a cricket-playing Sunday, and a desire to return to "The Book of Sports" and a Laudian theology, are things which appear often to go hand in hand.

With the Protestant Reformation in Europe, the right observance of the Lord's Day revived, and the good old day was, in some measure, restored to its lawful position. But it is vain to deny that in Germany the fractured bone was badly set. That mighty man of God, Luther, to whom the cause of Christ owes such an immense debt, was not perfect; and on no point, in my opinion, were his views so imperfect and defective as on the Christian Sabbath. Nothing, in my judgment, has so irreparably damaged German religion, down to this day, as the painfully low views which German Protestants hold about keeping Sunday holy.

Our own English Reformers, I am thankful to say, from the very first took up more scriptural ground about the Lord's Day than their Continental brethren. The language of our "Homily on the Time and Place of Prayer" is clear and satisfactory on this point. But even in our own land the injury which Sunday had received from Romanism was very slowly healed. The shameless and irreverent things which were done on Sundays in churches and cathedrals—the Sunday sports and dancing round the maypole described by Baxter in his Autobiography—the publication of "The Book of Sports," through the influence of that misguided zealot, Archbishop Laud, all these are facts which show how low religion had sunk under the sway of Rome. And the great and gratifying fact remains,

that during the whole of the last three centuries wherever there has been a revival of real spiritual religion there has always been a coincident revival of Sunday observance. In short, I am bold to say, that the testimony of history on this branch of my subject is as clear as the sun at noonday. That testimony is, that wherever spiritual religion in a Church is strong and vigorous, the honor of Sunday goes up, and wherever it decays, Sunday ceases to be well observed. In a word, Sunday is the barometer of every so-called Christian nation. Tell me how Sunday is kept in a land, and I will tell you what the Church of the land is.

(To be continued.)

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Rev. Alfred H. Moment (Presbyterian), New York.

January 4, **Paul's Third Missionary Journey—Paul at Troas.**—Acts xx., 1-16. **1885.**

The Acts of the Apostles has been called the fifth Gospel, because it contains the message of salvation to the Gentiles. It has been called the Gospel of the Holy Spirit, because it contains the account of the advent of the Third Person of the Trinity and His extraordinary work. The design of the book is to give a history of the fulfilment of Christ's great command: "Ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth" (ch. i., 8). The first two chapters are introductory, giving an account of our Lord's ascension, the outpouring of the Spirit, and the great work of grace on the day of Pentecost.

The next five chapters are all about the Church—"the witnessing of the disciples." This far Peter is the principal personage.

The remaining sixteen chapters are taken up with the establishing of the Church among the Gentiles; Paul is the leader.

We have already studied a portion of this section of the book. We parted company with Paul at the famous city of Ephesus last June. This brings us to our starting point.

I. Paul going forth to other cities. V. 1. His was not a permanent ministry. The world was his parish. He desired "to teach all nations." Mark his enthusiasm—an enthusiasm which caused him to press on from city to city, from land to land, in order that he might win the world for Jesus!

(1) Enthusiasm is what we need. It is never satisfied with the past. It is never disheartened by the tribulations of the present. It sees the star of hope shining brighter and brighter.

(2) Mark that he goes to the cities of Macedonia, Philippi, Thessalonica and others. Call to mind the famous cry: "Come over into Macedonia and help us" (ch. xvi., 9). Macedonia was the first European country to receive the Gospel. Paul had been there and now he goes back. Wherever he had been, there was ever a hearty welcome for him in the future.

(3) Mark what Paul did: He gave all "much exhortation." V. 2. He established believers in the truth and urged upon all that came under his preaching to give an unqualified surrender of belief and service to the Lord Jesus. While at Philippi, Paul wrote his Second Epistle to the Corinthians. He also started a movement to raise a collection for the poor of Judea (Rom. xv., 26). As ever, he was absorbed in various kinds of work, but all having to do with the salvation of souls and the glory of his Master.

On to Greece: Corinth, the centre of commerce and wealth; his third visit (II. Cor. xii., 14); goes with a sad heart because of trouble in the Church; he inflicts punishment and restores peace and unity. These we must have in the Sabbath-school, church, home. "Blessed are the peacemakers." While in Corinth, Paul also gave himself to completing a collection for the poor of Palestine, which had been

arranged for before (I. Cor. xvi., 1, 2). He also wrote his two greatest Epistles—the one to the Galatians, the other to the Romans. Of course he preached. You might as well expect a war-horse not to paw the ground, as the great Apostle not to preach! He was pre-eminently a preacher—this more than a gatherer of money for the poor, more than an adjuster of Church troubles, more than the writer of epistles! "He preached the Word, was instant in season and out of season." Whatever else we may not be, this, dear teacher, you and I must be—a witness for the Truth to our scholars—we must teach the Word.

II. Homeward bound. V. 3. The extreme limit of his third journey has now been reached. He intended to go directly by ship to Palestine, but discovering a plot made against him by the Jews, he changed his plans, going back again to Macedonia. Paul was a man of caution. V. 4 gives us his companions. We see that he was not destitute of friends, though he had enemies. No man ever yet served the Lord, who had not *both*.

5-12. *The All-night Meeting.* This was at Troas, a sea-port city on the coast of Asia Minor and the place where Paul received the call to visit Macedonia while on his second journey. Observe: (1) It was on the first day of the week, the Lord's day; (2) It was not a secret gathering in the dark, the "upper chamber" being illuminated by "many lights;" (3) A great calamity took place—a boy was killed by falling from the window; (4) Paul's power to work miracles; (5) A love-feast. Lessons.

(1) The Apostle's enthusiasm—he imparts it to others. (2) It is dangerous to sleep in church. (3) The spirit can bring the dead to life. (4) The joy of Christian fellowship. (5) Great afflictions made the means of untold blessings. The lad killed and then being restored to life, was too plain a demonstration of God's presence for any one then or since to doubt.

Vs. 13-16. Leaving Troas the company proceeded to Assos—"Paul going on foot"—possibly to obtain a little season of retirement—his walk was about nine miles. At Assos he went on shipboard, sailing to Miletus.

January 11, Paul at Miletus.—Acts xx., 17-27. **1885.**

In this and the following lesson we are to study the Apostle's address to the Elders of Ephesus, who had came to Miletus, a distance of about thirty miles, to bid Paul farewell. It is a marvellous presentation of the most solid truths of the Gospel. It teaches lessons for all time.

I. The spirit of the teacher. V. 17-19. Paul as a "witness" for Christ is a model which it would be well for us all to follow. Observe: (1) He had a "humble mind;" humility alone becomes a man who is nothing except so far as Christ is in him. We must get rid of vain glory. (2) He had a tender, anxious spirit, shown by the "many tears." This anxiety was for the welfare of his work in Ephesus, lest he should not do his whole duty, and lest it should suffer from the enemy. Every faithful servant of God knows something about such "tears." (3) He resisted great temptations caused, no doubt, by the Jews who "lay in wait" to destroy him. The enemy ever comes in the form of a tempter. It is ours to resist. (4) He had firmness of purpose. There was nothing spasmodic in Paul's nature, he was the same "at all seasons" (v. 18).

II. The theme of the teacher. V. 20, 21. How grandly this is stated: (1) "Repentance towards God." This is the first truth to be presented, because the teacher's work is to try and save souls from sin, and sin is against God. Nothing but penitence can place the rebel heart of man in a proper attitude with the just and holy Father. (2) "Faith towards our Lord Jesus Christ." The work of Christ made it possible for every man to be saved. Faith in Him—in His death on the Cross—secures this salvation to the soul that has previously been, by repentance, prepared to receive it. The Gospel rests upon v. 21. Observe: (1) Paul preached this great truth to all who came to hear him—"both to the Jews and also to the Greeks." God has but one Gospel for all men. (2) He taught it plainly and fully; "He kept back nothing that was profitable unto them" (v. 20). (3) He did his work both in public and in private—from house to house. The teacher must carry the Gospel into the homes of his scholars.

III. The teacher's lofty conception of his work. Vs. 22-24. (1) It is a charge "received of the Lord Jesus Christ." (2) The duty to be performed is: "To testify the Gospel of the grace of God." Putting these two elements

together, we see that our commission to work for the good of souls is the most sublime of all others. So Paul thought; hence "bonds and afflictions," even the sacrifice of his own life could not move him from his purpose of honoring his ministry, "that he might finish his course with joy."

IV. The teacher's fidelity. V. 25-27. The language of these closing verses should be that of every person who, in any way, is engaged in teaching the Word. He should explain the whole truth—"all the counsel of God." He should be able to say to those under his care: "I take you to record this day that I am pure from the blood of all men." Nothing but the most personal work with souls can give any teacher or pastor the right to use the extraordinary language of these verses. Oh, for a deeper knowledge of the Word and for more prayer!

January 18. **1885.**

Paul's Farewell—Last Words to the Ephesian Elders.—Acts xx., 28-38.

This lesson is a continuation of the one last Sabbath. Paul having talked about himself and about his ministry in Ephesus, now applies the truth to the holy men whom he was leaving in charge of the work.

I. The great responsibility. V. 28. It is "To feed the Church of God." Nourish, strengthen and build up the souls of men with the doctrines of grace. But before souls can be fed they must be converted. This can only be done by the Holy Ghost applying the Atonement of Jesus Christ. Bear in mind that the Church is composed of men and women who have been purchased with "Blood"—God's Blood! To do this work of "feeding souls," we must (1) "Take heed to ourselves;" our own souls must first of all—each day be cared for. (2) We must take heed "to the flock"—we must feel ourselves to be "overseers"—of our classes and congregations.

II. The reasons of the responsibility. Vs. 29, 30. There is great danger ahead. (1) Grievous wolves shall enter in among you, not sparing the flock. External foes—infidelity, intemperance, etc., are wolves. Internal foes—black sheep in the flock—selfish, designing men, speaking perverse things. O how Sabbath-schools and churches are destroyed by "grievous wolves" and black sheep!

III. The means by which this responsibility is to be discharged. Vs. 31-35. (1) By watchfulness—"Therefore watch." "Watch and pray" was one of the Master's greatest exhortations. We will do but little good in this world without vigilance. (2) Perseverance—a night and day toil and anxiety. Behold what Paul says of himself, v. 31. (3) An unswerving trust in God and in the word of His grace, v. 32. (4) Self-sacrifice—we must not covet money, fame, ease or anything that man can bestow. We must be—like our Master and like Paul—givers, not receivers, vs. 33-35.

The concluding verses (36-38) are most suggestive of the spirit we all need—prayer, love, gratitude, deep sorrow in parting with friends, and especially with those who have blessed us in the Lord!

January 25, **Paul going to Jerusalem.**—Acts xxi., 1-14. **1885.**

I. Preparation for bonds and afflictions. Most of this lesson seems barren. This is the case so far as external circumstances are concerned. It is a time of rest. Coos, Rhodes, Patara, Cyprus are all reached and passed while nothing is done. Work seemingly had come to an end. Often, however, when a man has the least responsibility resting upon him regarding others, he has the most as to himself.

In the light of this thought our lesson should be taught. Paul was on his way "to bonds and afflictions." To be prepared for these was now his first and grandest duty.

II. Paul at Tyre. Meets with kind treatment from the disciples—spends a week—preaching, no doubt, on the Lord's day. Receives an enthusiastic farewell from the men with their wives and children. How often we find the children recognized in the planting of the early Church.

III. The Apostle at Cesarea. Vs. 8-14. (1) Philip the Evangelist—his former history and work. (2) His daughters had the gift of prophecy—a Christian family, all working for the Lord. (3) Agabus—the nature of his prophecy. (4) The anxiety of all regarding Paul, v. 12. (5) His noble reply (v. 13). (1) "I am ready." No doubt but his quiet passage home

from Miletus enabled him the better to make "ready" for the "bonds and afflictions." Only those who live near the Master can say, when tribulation arises—"I am ready." (2) "For the name of the Lord Jesus." This is the watchword of Christian heroism. Paul was ready to suffer and die, only that he might glorify Christ thereby. He lived for his Master and was willing to die for Him! Here we behold complete consecration.

The last word: "The will of the Lord be done." V. 14. Here is submission. Here the highest point of human attainment—the human will absorbed in the Divine Will. This is likeness to Christ! All teaching should aim at accomplishing this in our scholars!

PRAYER MEETING SERVICE

Preparation for the Prayer-Meeting.

By Rev. Smith Baker (Free-will Baptist).

Trusting to the Spirit to do our work for us has killed many a prayer-meeting, as it has many a sermon. When the preacher has had no time to prepare his sermon and is called upon to preach, he may rely upon the Spirit to help and claim the promise of God; and the blessing will be given, as many of us can testify, and thus the Spirit of God has inspired a prayer-meeting without any previous special preparation on the part of those who composed it; but to thus depend upon the Spirit for the stated meeting of the church is to abuse the promise of God which asks us to bring all the tithes into the storehouse. By preparation we do not mean any fixed programme or "cut and dried" plan or "cast-iron" rule. Let the fullest liberty be given in prayer, exhortation and song for any thought that may be burning in any heart. But preparation will give strength, solidity and growth to the meetings, and will keep them from falling into a mere repetition and sameness of thought.

1. *Let the subject be determined upon beforehand.* For the Sunday evening meeting, let it be the same as the morning sermon, and if the brethren know that the topic of the morning sermon is to be the theme of the evening meeting, they will listen to the sermon with more interest, will think what its most important points are; and then, when they talk it over in the prayer-meeting, it will become fixed in their own minds and the minds of those who hear them, for nothing helps to fasten what one hears more than to talk it over with some one. Also it gives the brethren an opportunity to back up, testify to and enforce what the preacher said, bearing witness to the truth. For the week-day meeting let the subject be announced from the pulpit, or, what is better, let there be a short list of subjects printed and scattered among the congregation once in three months. Then none of the brothers and sisters can say they did not know what was to be talked about. Moreover, it cultivates, both consciously and unconsciously, the habit of thinking, and the young Christians grow faster in intelligent experience and intelligent expression of their thoughts.

2. *Plan for it.* The best people—the "stand-bys"—always do, but far too many come "if nothing interferes," if their work is not too driving, or they are not too tired, or some one does not call in, or they are not invited out. The church member should put the prayer-meeting down among the fixed institutions which he is so to arrange his work as to attend. No other engagements are to be made or invitations accepted on that night. He is to plan his work, remembering he has a fixed engagement to be at the prayer-meeting. Where there is a will there is a way, and people who can plan their work to attend a party or a concert or a caucus or a popular lecture, can plan for the prayer-meeting. An infidel in my parish was led to conviction by the constancy with which two men went to prayer-meeting week after week, month after month and year after year. Plan also to pray or speak when you are

there. Go with that determination. Plan to take a part.

3. *Think about it.* Let the subject float in your mind as you work in the field or shop or store and house. It will give direction to your prayers, fill your mind and give you greater interest in what others say. Besides, a little thinking over some religious subject each week is an education in itself and will cause your exhortations to grow in value, helpfulness and power. Do not rush into prayer-meeting as an unthinking horse rushes into battle. Go with some thought burning in your soul and all ready to burst out when an opportunity is given.

4. *Pray for it.* People too frequently come to the prayer-meeting to be quickened—but rather pray for the meeting in your closet, as you work, and as you come, come in the spirit of prayer, and then the meeting will not be a collection of dead coals to be set on fire, but a coming together of live coals kindling each other into a blaze of spiritual experience. When hearts come thus from their closets, the prayer-meeting becomes a spontaneous spiritual combustion, in which hearts run together in holy love and power.

These four acts, then—preparation, planning, thinking and praying, will bring you to the doors of the social meeting all ready to give and receive a blessing.

Christian Edification

A Closet Meditation on the Sabbath.

By C. F. Deems, D.D., LL.D. (Independent), New York.

Here, alone with God, let me reflect upon my Sabbaths. I have had more than a hundred every two years. What has been my idea of the Sabbath? Have I not too much considered it as a day prescribed arbitrarily? Has it not sometimes seemed to me an old Jewish institution, made for a peculiar people, to keep them from the rest of the world? Have I not generally overlooked the fact that the Sabbath law is imbedded in the constitution of man's body and mind? Have not my failures come from forgetting that the Sabbath was made for man? If the Lord made the Sabbath for man then man needed it, and it is just such a blessing to him physically as the planet is, for the earth also was made for man.

Lord help me to rise to the highest plane of thought in regard to the Sabbath, so that I may rise to the highest plane of its enjoyment. From all errors that come from such human enactments, teachings or prejudice, as gather their strength from the presumption that the Sabbath is the master of man and of society, deliver me by impressing upon my soul Thy great teaching that, *Man was not made for the Sabbath.* That I may understand the ordinance of the Sabbath, that I may feel that it is no arbitrary, irrational, oppressive institution, but that it is such a blessing to me as sleep is, as meat is, as light is, fill me with the richness of beneficence which is in the saying of the Great Teacher, *The Sabbath was made for man.*

That I may be ennobled by all the Sabbath does for me and by all I can do for the Sabbath, may there ever be before me the sublime announcement of my adorable Saviour, "*The Son of Man is Lord even of the Sabbath.*"

Lord teach me how to turn away my feet from Thy Sabbath, and how to sanctify the Sabbath of the Lord my God in my heart. May I not seek my selfish enjoyment. May I abstain even from those pleasures which are right and good in themselves, but which I can make so much better by the seventh day's abstinence. May the Sabbath never smite me as a blow, never seem an impertinence breaking in upon my pleasures, my work and my travel. In special ways on Sabbath days may I delight myself in the Lord, and call the Sabbath a Delight, the Holy of the Lord and Honorable.

To that end give me grace, O Lord, to resist temptations to do anything which shall keep myself or others from the ordinances of Thy House. May I not fatigue myself by taking upon myself that which, with the service of Thy sanctuary, shall overtask my strength so much that I may be tempted to give up hearing the Word. Above Sunday-school, and Temperance, and Mission work, and all other agencies of men's devising, may I place in my estimation the Lord's appointment for the salvation of men. So, O Lord, bring me to Thy holy mountain and make me joyful in Thy House of Prayer.

BEAUTIFUL THOUGHTS

The strongest attraction to Christianity is a well-made Christian character.—*T. L. Cuyler.*

Bows drawn at a venture hit in a way that astonishes ourselves, when God puts His own arrors on the string.—*Havergal.*

The strength of the Church lies not in the oratory of the pulpit but in the oratory of the closet.—*Spurgeon.*

It is motive that weighs in God's scales and not deeds. A wish on earth is coin in heaven. —*S. J. Jennings.*

It is a reproach to be in the bonds of sin, but to be in the bonds of prison for the sake of Christ is great glory.—*Earl of Arundel,* 1587.

He that puts a Bible into the hands of a child, gives him more than a kingdom, for it gives him a key to the kingdom of heaven.—*Dr. Buchanan.*

Four things which are not in Thy treasury,
I lay before Thee, Lord, with this petition:
My nothingness, my wants, my sins and my
Contrition. —*R. Southey.*

God's love was so great that it could not wait until we should come into actual existence, the *very thought of us* was the delight of his heart.—*Charles F. Deems.*

The colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common unpoetical life.—*F. W. Faber.*

"Why should I fear? Is man stronger than God? I go up the Soudan alone, with an infinite Almighty God to direct and guide me, and am glad to so trust Him as to fear nothing; and indeed to feel sure of success." —*General Gordon.*

Agnosticism steals away the hope; leaves the desire to increase into immeasurable thirst; opens the eye and declares there is nothing that can be seen, yet you must forever be looking; there is nothing for you to feel, yet you must forever be racked with feeling.—*Rev. J. R. Danforth.*

The best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, our heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—*Mrs. Balfour.*

The foundation and rock to which I and we all must cling is the undefiled faith, as this is taught us in the Bible. Do not join that great crowd which neglects entirely the Bible as the sole source of truth, or, at best, misinterprets it to suit its own ideas. If there is anything that can give security in the present world of action, it is this only foundation, which is laid in Christ Jesus. May this day be a pleasant one to all of you, that it may increase in you the knowledge of God, and of His only begotten Son, Jesus Christ.—*Emperor William of Germany.*

There are no incomplete lives and no premature removals. To the eye of faith the broken column in our cemeteries is a sentimental falsehood. No Christian life is broken short off so, but rises in a symmetrical shaft, and its capital is garlanded with amaranthine flowers in heaven. In one sense all our lives are incomplete, for they and their issues are above, out of our sight here. In another none is, for we are "immortal till our work is done."—*Alexander Maclaren, D.D.*

If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials, and enable him manfully to confront his afflictions—I must point to something which in a well-known hymn is called "The old, old, story," told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*Wm. E. Gladstone.*

CHRIST MY GUEST.

Speechless Sorrow sat with me;
I was sighing wearily!
Lamp and fire were out: the rain
Wildly beat the window-pane.
In the dark we heard a knock;
And the hand was on the lock.
One in waiting spake to me,
Saying sweetly,
"I am come to sup with thee!"

All my room was dark and damp;
"Sorrow!" said I, "trim the lamp;
Light the fire, and cheer thy face;
Set the guest-chair in its place."
And again I heard the knock;
In the dark I found the lock.
"Enter! I have turned the key!
Enter stranger!
Who art come to sup with me."

Opening wide the door, he came;
But I could not speak his name:
In the guest-chair took his place;
But I could not see his face!
When my cheerful fire was beaming,
When my little lamp was gleaming,
And the feast was spread for thee,
Lo! my Master
Was the Guest that supped with me!
—*Harriet M. Kimball.*

56. Money Conveying Evil.—I. Tim. vi., 10.

Science is coming to the aid of the apostle who says money is the root of all evil. The danger of filthy paper money in communicating disease has long been known. Microscopic inspection shows that abundance of *bacteria* and vegetable *fungi* may be found in the thin incrustations upon coin. They may be destroyed by applying a weak boiling solution of caustic potash. The clergy will be measurably exempt from this danger, owing not so much to the absence of *bacteria* as to their non-exposure to coin.

57. Supreme Love for Christ.
—John xxi., 15.

A Karen woman offered herself for baptism. After the usual examination, I inquired *whether she could give up her ornaments for Christ.* It was an unexpected blow. I explained the spirit of the Gospel; I appealed to her own consciousness of vanity; I read to her the apostle's prohibition (I. Tim. ii., 9). She looked again and again to her handsome necklace; and then, with an air of modest decision that would adorn beyond all ornaments any Christian in the land, she took it off, saying, "I love Christ more than this."—*Dr. Judson.*

58. The Joyful Sound.—Ps. lxxxix., 15.

There is a story told of an incident that occurred during the last Indian mutiny. The English were besieged in the city of Lucknow, and were in momentary expectation of perishing at the hands of the fiends that surrounded them. There was a little Scotch lass in this fort, and, while lying on the ground, she suddenly shouted, her face aglow with joy, "Dinna ye hear them comin'; dinna ye hear them comin'?" "Hear what?" they asked. "Dinna ye hear them comin'?" And she sprang to her feet. It was the bagpipes of her native Scotland she heard. It was a native air she heard that was being played by a regiment of her countrymen marching to the relief of those captives, and these deliverers made them free.—*Moody.*

59. The All-seeing God.—Gen. xvi., 13.

On the top of a hill was an orchard, and in one of the trees was a boy stealing apples; another boy was at the bottom of the tree, on the watch to see that nobody found them out. Nobody was near that they could see; but that did not prove that no one saw them; for seven miles off, Professor Mitchell, the astronomer, was examining the setting sun with his telescope, and the hill happened to come within its range—the action of the boys, the very tell-tale look on there faces attracted his notice. *He found them out.* There was no escaping the great eye of his telescope looking full upon them. They little thought of such a thing.

But there was another eye upon them, a greater and more searching eye, and that eye followed them. It was God's eye.

60. Implicit Obedience.—John ii., 5.

There is a story of General Havelock which gives an example of one kind of waiting. Crossing London Bridge one morning with his son he suddenly thought of something he had forgotten, requiring him to return to a certain street. Leaving the boy on the bridge he told him to wait there for him. He was detained by business and becoming absorbed forgot about his promise to the lad, and did not return to the bridge at all. When he came home late in the evening his wife asked him where Harry was. Then it flashed upon him that he had forgotten his promise. "Why, Harry is on London Bridge," and hastening to the spot he found him just where he had left him in the morning. The boy had waited, all the day, not once leaving the spot. His father had given him the command and the promise, and he simply obeyed.

61. The Prayer Made Plain.—Ps. xl., 17.

In Tennyson's poem of the child in the children's hospital, one little thing tried to tell another young sufferer about Jesus, urging her to ask Him to help:

"If I," said the wise little Annie, "was you,
I should cry to the dear Lord Jesus to help me;
for, Emmie, you see,
It's all in the picture there: 'Little children
should come to me.'"

* * * *

"Yes, and I will," said Emmie; "but then if I
call to the Lord,
How should He know that it's me? such a lot
of beds in the ward!"
Annie was puzzled, but a moment after she
said—
"Emmie, you put out your arms, and you
leave 'em outside on the bed—
The Lord has so much to see to; but, Emmie,
you tell it Him plain,
It's the little girl with her arms lying out on
the counterpane."

Morning came, and the little thing was dead with her "dear, long, lean, little arms lying out on the counterpane."

BOOK DEPARTMENT, Etc.

THE DIVINE ORIGIN OF CHRISTIANITY INDICATED BY ITS HISTORICAL EFFECTS. By Richard S. Storrs, D.D., LL.D. New York: Anson D. F. Randolph & Company, 900 Broadway. Price, $3.50.

This is a noble volume by the prince of American preachers. The lectures of which it is composed were prepared for delivery before the Union Theological Seminary, New York, and upon a theme of vital importance to man. The Saviour's test of human teachers is here applied to Christianity itself, and the fruits which it has produced are shown to be abundant, enlightening, expanding, purifying, ennobling and, like the grapes of Eschol, giving bright and cheering promise and foretaste of the full fruitage awaiting Christians in the land beyond the river. All that may be expected from the chaste, ornate, widely read, and highly cultured author will be found in his treatment of each of the grand themes of the ten lectures in this book, and the reader will close its study with the conviction rooted more deeply than ever in his mind and conscience that Christianity must have been founded by The Deity, even by Him, who while He is the Hope of earth is the Joy of heaven. The book has a full appendix and a complete index.

JOHN DEWYCLIFFE, the first of the Reformers and What he Did for England. By Emily S. Holt. New York: Robert Carter & Brothers.

The story of the first of the Reformers is well told. The interest in "this Morning Star" should never abate and one way to keep the interest fresh and warm is to place such books as this in the family and in the Sabbath school.

THE CATHEDRAL CHURCHES OF ENGLAND AND WALES, Descriptive, Historical and Pictorial. Cassell & Company, Limited, London and New York.

This is a very elegant quarto volume, containing more than one hundred and fifty engravings, with descriptive and historical articles by well known writers on the cathedral churches of England and Wales. It is not only a superb specimen of bookmaking; but also of the ability, taste and vigor of the publishing house from which it emanates, and will be a real ornament on any table even in a palace. The Editor, Rev. Professor Bonney, F.R.S., has executed his part well.

THE REALITY OF RELIGION. By Henry J. Van Dyke, Jr., D.D., N. Y. New York: Charles Scribner's Sons. Price, $1.00

The six sermons which compose this book are on vital themes—Real religion, the Living God, the Living Soul, the Living Word, the Living Sacrifice, and the Living Christ. Each of these is discussed, with clearness, earnestness and considerable power.

DEAN STANLEY WITH THE CHILDREN. By Mrs. Francis A. Humphrey. Five of Dean Stanley's Sermons to Children, with an introduction by Canon Farrar. Boston: D. Lothrop & Company. New York: Spinney & Perkins. Price, $1.00.

The name of Dean Stanley as the writer of Sermons to Children, and of Canon Farrar as the introducer of his friend's book should suffice to sell this book. But it is also beautifully illustrated by scenes associated with Dean Stanley's life and work, and is attractive in paper, type and binding. It is a sweet volume for all.

CHRISTIAN TRUTH AND MODERN OPINION, Seven Sermons Preached in New York by Clergymen of the Protestant Episcopal Church. New York: Thomas Whittaker, Bible House. Price, $1.25.

The aim of these sermons is to show the harmony of Christian faith with science, so far as each is rightly understood, and where there are points of divergence, the sermonizers rest assured that even in these God will, in due time reveal their perfect agreement. The book is the outcome of reverent, honest, humble and scholarly men.

THE JESUS OF THE EVANGELISTS. His Historical Character Vindicated; or, an Examination of the Internal Evidence for our Lord's Divine Mission with reference to Modern Controversy. By the Rev. C. A. Row, M.A. Third edition. James Pott & Co., New York.

The fiercest of the contest between modern controversialists gathers around the person of Jesus Christ. To extinguish or discredit Him as He is presented in the four Gospels is the object of the unbelieving disputants. But our author has conclusively shown that the perfect character of Jesus Christ as portrayed by the Evangelists was infinitely beyond the powers of unaided created intellect, and that therefore the theories of unbelieving critics fall to the ground. The book is an invincible theological redoubt.

THE BLIND MAN'S CREED AND OTHER SERMONS. By Charles H. Parkhurst, D.D. New York: Anson D. F. Randolph & Company. Price, $1.25.

Before one of these sermons is read through the reader will be impressed with the idea that the sermonizer is no ordinary thinker, but deep in thought, comprehensive in grasp, fresh and incisive in style, with no platitudes

to cover poverty of ideas, or to fill up time in delivery, or space on the printed page. The book breathes the very spirit of the warm Christian preacher, pastor and worker.

HOW THEY WENT TO EUROPE. By Margaret Sidney. Illustrated. Boston: D. Lothrop & Company. New York: Spinney & Perkins. Price, $1.00.

This book gives an amusing account of a club of young people who at stated meetings gave an imaginary account of the excitements, incidents and adventures of a trip to Europe. It will repay perusal.

BIBLE PROMISES, SERMONS TO CHILDREN. By Rev. Richard Newton, D.D. Illustrated. New York: Robert Carter & Brothers.

While this book is for "the lambs of the flock," its precious words will be helpful to many "sheep" and will afford many a suggestion to undershepherds in their endeavors to feed the flock of Christ. Dr. Newton has long ranked among the foremost of preachers to children.

THE MAGAZINE OF ART, DECEMBER, 1884. Illustrated, 35 cents. Cassell & Company, Limited, New York.

This is a gem of a number in whatever aspect it is regarded. The paper, letterpress, illustrations, descriptions, etc., seem as near perfection as possible. It is deserving of large patronage and unstinted praise. The catologue of this House contains some choice illustrations and is not unworthy of a place among holiday books.

WIDE AWAKE, NEW VOL. R. 1884. Boston: D. Lothrop & Company. New York, Bible House, Spinney & Perkins. Price, $1.75.

Wide Awake has an established reputation for taste and excellence both in matter and workmanship which needs no new gloss even for holiday seasons. It is a capital book at all times for the family, and will afford pleasure and profit to any reader.

THE GROWTH OF CHRISTIANITY during Nineteen Centuries, Exhibited in a Series of Charts and Numerical Tables. By A. O. Van Lennep and A. F. Schauffler. Anson D. F. Randolph & Co., New York.

Every one interested in the progress of Evangelical Religion will find in this little volume a supply of facts from the best sources, to establish their faith, stimulate their efforts and to wield as a trusty weapon against every opponent of Protestant Christianity.

A FAMILY FLIGHT AROUND HOME. By Rev. E. E. Hale and Miss Susan Hale. Fully Illustrated. Boston: D. Lothrop & Company. Spinney & Perkins, Bible House, New York. Price, $2.50.

American historic places, persons and scenes are described by practiced pens and finely illustrated in this volume of 366 pages. It ought to find a place in the family library of many American homes and be read by young and old everywhere.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

LIPPINCOTT'S MAGAZINE, DECEMBER, 1884. A visit to Naples, *Theodore Child.* A week in Killarney, *The "Duchess."*

THE ATLANTIC MONTHLY, DECEMBER, 1884. Over the Andes, *Stuart Chisholm.* The Lakes of Upper Italy, IV. These are your Brothers, *Olive Thorne Miller.*

THE POPULAR SCIENCE MONTHLY, DECEMBER, 1884. American Aspects of Anthropology, *E. B. Tylor, F. R. S.* Alcoholic Trance, *T. D. Crothers, M.D.* Religion and the Doctrine of Evolution, *F. Temple, D.D.*

CANADIAN METHODIST MAGAZINE, DECEMBER, 1884. Sketches in Japan, *Rev. Geo. M. Meacham, D.D.* Frances Asbury, *The Editor.* The Temperance Question—What and What Next? *Prof. Geo. E. Foster, M.P.*

THE NORTH AMERICAN REVIEW, DECEMBER, 1884. The Palace of the Kings of Tiryus, *Dr. Henry Schliemann.* Responsibility for State Roguery, *John F. Hume.* Friendship in English Poetry, *Principal J. C. Shairp.*

MAGAZINE OF AMERICAN HISTORY, DECEMBER, 1884. Unsuccessful Presidential Candidates, II., *Mrs. Martha J. Lamb.* Significant Beginnings out West, *Rev. William Barrows, D.D.* Tom the Tinker in History, *H. G. Cutler.*

THE ATLANTIC MONTHLY, NOVEMBER, 1884. The Embryo of a Commonwealth, *Brooks Adams.* Crude Science in Aryan Cults, *E. P. Evans.* Malta, *J. M. Hillyar.* The last stand of the Italian Bourbons, *William Chancey Langdon.* The Negro Problem, *N. S. Shaler.*

THE CENTURY MAGAZINE, DECEMBER, 1884. Dublin City, *Edward Dowden.* American Painters in Pastel, *Mrs. Schuyler van Rensselaer.* The New Astronomy, The Sun's Energy, *S. P. Langley.* Recollections of a Private, Campaigning to no purpose, *Warren Lee Goss.* Capture of Fort Donaldson, *Gen. Lew Wallace.*

THE QUIVER, DECEMBER, 1884. Clubs for Young Women, *Lord Brabazon.* Open Air Preaching in America, *A. J. C.* By Gaza to Hebron, *Lady Sophia Palmer.* The Cedars and the Candlesticks, *Hugh MacMillan, D.D., LL.D.* The Growth of the New Testament, *Archdeacon Gore.* Bi-centenary Glimpses, *Prof. W. G. Blaikie, D.D., LL.D.*

FRANK LESLIE'S ILLUSTRATED SUNDAY MAGAZINE, JANUARY, 1885. The Dominion of Canada, *The Marquis of Lorne.* A Missionary's Letter to the Youngsters at Home, *The Bishop of Equatorial Africa.* The Gladest Event of the Centuries, *Rev. T. De Witt Talmage, D.D.* Religious Art in the Greek Church, *Rev. Geo. T. Rider.* The Drink Devil, *The Editor.*